

EXPERIENCING THE POWER OF  
PRAISE THROUGH THE  
PRAISE WORKSHOP

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## **ABSTRACT**

### **EXPERIENCING THE POWER OF PRAISE THROUGH THE PRAISE WORKSHOP**

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This project is a qualitative study of six-week praise workshops. The context of this project is Dayton Korean Grace Church in the USA. The problem present in the context is that there is no program designed to educate and practice the congregation about praise. If the members of the context participate in praise workshops, then their biblical understanding of praise will be enhanced, and finally, they will experience the power of praise. The project validated participants' improved biblical understanding of praise and experiencing the power of praise, as measured through pre-project and post-project surveys, daily journals, and individual interviews.

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First and foremost, I give all thanks and glory to God, who has been my guide and sustainer throughout this journey. God led me to UTS, allowed me to meet good mentors and colleagues, and helped me to study and complete a Doctor of Ministry degree. Completing this Doctor of Ministry degree has been a profound blessing and a testament to God's grace in my life.

I am deeply grateful to Dayton Korean Grace Church for their unwavering support and encouragement. This church has been a spiritual home and a foundation for this project. My heartfelt appreciation goes to the members of the praise team, who generously offered their time, talent, and love. Your faithfulness, collaboration, and enthusiasm were invaluable, and your support made this project possible. Your dedication to our shared mission of praising God has been a source of great inspiration and joy. Without your help, I would not have been able to finish this DMin project.

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To everyone who supported me on this journey, I am forever grateful. This project would not have been possible without the collective efforts, prayers, and encouragement of all the individuals mentioned above. Thank you for being part of this journey of faith and ministry. All glory be to God!



## **DEDICATION**

This work is dedicated to my beloved family and the members of Dayton Korean Grace Church, whose unwavering faith, prayers, and love have been my constant source of strength and encouragement. To my family, your steadfast belief in me and your sacrifices have been an unfailing support throughout this journey. To my church family, your collective prayers, encouragement, and acts of kindness have enriched this process in ways I cannot fully express. Without your guidance and care, completing this project would not have been possible, and for that, I am profoundly grateful.

I also dedicate this work to all who earnestly seek to grow in their biblical understanding of praise and to experience its transformative power in their lives. It is my hope that this project serves as a resource and inspiration for those who desire to encounter God more deeply through praise, finding in it a path to spiritual renewal, healing, and joy. May this work encourage believers everywhere to embrace the profound impact of praise as a grand means of grace.

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## **ABBREVIATIONS**

DMin	Doctor of Ministry
MDiv	Master of Divinity
ESV	English Standard Version
NRSV	New Revised Standard Version Bible
USA	United States of America
UTS	United Theological Seminary

Why are you cast down, O my soul, and why are you in turmoil within me? Hope in God; for I shall again praise him, my salvation and my God.  
— Psalm 42:11, ESV

## INTRODUCTION

In Korea, there is a term called 'Junbi-Chanyang', which literally translates to "preparatory praise." This term refers to praise that occurs at the beginning of the service, specifically intended to prepare the congregation for worship. Many churches have widely adopted the term 'Junbi-Chanyang' as modern worship follows a more open worship style. Typically, the 'Junbi-Chanyang' is placed at the very beginning of the service. During this time, people arrive at the sanctuary, and greeters welcome them. It often feels as though the actual worship service begins only after the 'Junbi-Chanyang' time ends. Therefore, for many Koreans, the 'Junbi-Chanyang' time is merely a time to prepare for worship. The term 'Junbi-Chanyang' has instilled a misunderstanding of worship and praise among many Koreans, and this is not significantly different even in immigrant churches.

The problem I found in my ministry context was similar to this issue. Currently, I am serving as a worship pastor at Dayton Korean Grace Church. I lead the praise time of every service at this church. I have observed over the years that many congregations do not arrive at church even when the praise has begun. For example, even though the worship service has begun and the praise has begun, more than half of the chairs in the church are empty. At the beginning of the praise time, there are less than half the people, but by the time the praise ends, the chairs in the sanctuary are full. This is because many church members do not perceive praise as worship. For them, praise is just the prelude to

preparing for service. The surprising thing is that this is not only happening in our church. I have heard similar experiences from other Korean pastors around me. I thought the cause of this phenomenon came from a lack of understanding of the praise. Since there was no program designed to educate the congregation about praise, they have never been taught biblically what praise is. Naturally, this lack of biblical understanding of praise leads to the loss of experiencing the power of praise.

Praise has various powers, such as healing, repentance, inspiration, comfort, breakthrough, feeling the presence of God, etc. It is a critical spiritual loss for the church members if they do not fully experience the power of praise. So, as a worship pastor, my concern was, how can I help church members to experience the power of praise. So, I thought what if we have a praise workshop that comprehensively taught and practiced praise. Therefore, the hypothesis of the Doctor of Ministry (DMin) project was that if the members of the Dayton Korean Grace Church participate in six-week praise workshops, then their biblical understanding of praise will be enhanced and finally they will experience the power of praise. As the worship pastor for Dayton Korean Grace Church, I designed and led the praise workshop called 'Experiencing The Power Of Praise Through The Praise Workshop' to help participants experience the power of praise and equip them with a biblical understanding of praise. Over six weeks, the participants learned about praise through biblical, theological, historical, and interdisciplinary foundations of praise and practiced the praise based on their learnings. I gave a lecture on the topic each week, and afterward, the participants had a group discussion based on what they had learned that day. During the week, they had to write a praise journal every day. People listened to praise and wrote prayers every day. By writing praise journals, they experienced the

power of praise in their daily lives and recorded their inner changes. Through this entire process, participants were able to gain an improved biblical understanding of praise and experience the power of praise.

Chapter One introduces ministry focus. First, it analyzes the context of my ministry, Dayton Korean Grace Church, and examines the historical and cultural context. Next, it deals with my spiritual life story, the environment in which I grew up, the spiritual experiences and growth I had, and how they were expressed as my ministry strengths and interests. Synergy is developed at the point where the analysis of my ministry context and my ministry strengths and interests meet. This chapter explains how those synergies were developed, how they led to the formation of the project, and, further, the direction of the project.

Chapter Two deals with the biblical foundation of the project. The project is rooted in the power of praise in Acts 16:23-26. This chapter provides historical background, cultural context, and linguistic analysis through the exegesis of the passage, establishing the biblical foundation of the project. An analysis of this passage explains how the power of praise is revealed in Scripture and what its implications are.

Chapter three establishes the historical foundation through Charles Wesley's praise ministry. It examines Wesley's life and ministry and illuminates the power of praise revealed throughout his praise ministry. This provides a clue to what it would be like to experience the power of praise in my ministry context. Also, Charles Wesley's theological thought and approach to praise form the historical foundation of this project.

Chapter Four provides the theological foundation for this project through theology of praise. This chapter explores the theological meaning, principles, and methods of



praise, ultimately seeking a theological definition of the power of praise. It also examines the spiritual phenomena that occur when praising through the characteristics of theology of praise.

Chapter five introduces music therapy and uses music therapy as an interdisciplinary foundation. This chapter examines what music therapy is, what are the examples of music therapy in the Bible, and how music therapy can be applied in the church context. It also presents in-depth how to apply the theory of 'stress reduction' to the project and practice it.

Finally, Chapter six presents an analysis of the actual implementation of the praise workshop as a six-week project. This chapter explains in detail how the project proceeds from the conceptual stage to the actual sessions. It also verifies how much the project's hypothesis was proven through pre- and post-surveys, daily journals, and individual interviews after the implementation of the project.

## **CHAPTER ONE**

### **MINISTRY FOCUS**

My ministry strength and interest is praise. Personally, I have a special vision and mission for praise ministry. For me, praise is a precious ministry because it is the channel for a soul to recover and meet the Lord. Praise has unique power and ability. The work that happens when a thirsty and broken spirit comes to the Lord through praise is amazing. At that time, sinners will repent, and we will witness the destruction of ego and arrogance. When the Lord heals our broken hearts, we experience the work of restoration and healing. When such a shabby little man faces God's amazing grace, we have no choice but to give him all our glory and thanks.

God led me to devote myself to the praise ministry. Since I started my ministry, I have been the leader of many praise groups and gained a lot of experience in the field. For example, I have experience leading praise teams of all ages, from teenagers to young adults and adults, and this is a great spiritual asset to me. As a praise leader, I was able to develop my praise-leading skills by leading youth worship, young adult worship, Sunday worship, Wednesday worship, and Friday All-night worship. During my praise ministry, I saw a lot of people praising and opening their hearts during the praise time, and I had witnessed countless moments when they met God and returned to God. They knelt down, beating their breasts, weeping and repenting with tears. God reminded me that if an individual meets God, his or her life will change forever. Here, when I say I am meeting

God, the specific meaning may be repentance, it may be experiencing God's comforting hand, it may be an experience in which God gently melts a broken heart, or it can be a moment when God pours God's heart. Overall, I have realized the importance of the praise and believed praise could be a channel that we can meet God. This is my ministry focus, and this project reflected my belief and interest in praise.

### **Context**

My context is the Dayton Korean Grace Church in Dayton, Ohio. Dayton is a city in western Ohio, and it is the sixth-largest city in the state of Ohio. In particular, Dayton has a large air base. Wright-Patterson Air Force Base is located northeast of Dayton. Wright-Patterson is making a significant impact on the community. In fact, many people in our church are in the military or engaged in work related to the air force industry. In other words, many people who come to our church are directly or indirectly related to the airbase. Dayton is also very famous in the field of aerospace and aerospace engineering. Many technological innovations have been developed in this field. Most of these innovations take place at Wright-Patterson Air Force Base.<sup>1</sup>

Dayton Korean Grace Church (DKGC) is located east of Dayton. The address of our church is 2661 Harshman Rd, Dayton, OH 45424. Specifically, DKGC belongs to Riverside City. Riverside is a resident-focused city located southwest of Dayton. The City of Riverside is located near Wright-Patterson Air Force Base. That is why many

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<sup>1</sup> Doug Page, "Dayton Region a Crucial Hub for Supply Chain Management" *Dayton Daily News*, December 21, 2009. <https://www.daytondailynews.com/business/dayton-region-crucial-hub-for-supply-chain-managment/wYfKIC0NILqyKEIAbxBP4M/>

people who are directly or indirectly related to the airbase come to our church. Also, many people come from Beavercreek as well as Riverside. There are several universities around the DKGK. For example, the University of Dayton (UD) and Wright State University are located near the church. Other than that, although a little farther away, there are Cedarville University, Miami University, and United Theological Seminary.

According to the demographic research data, it can be seen that the average educational achievement in this area is not very high.<sup>2</sup> However, in the case of many Koreans in our church, the majority are first-generation immigrants from Korea. And in the case of young couples who have migrated to the area within the past few years, most of them are highly educated with master's or doctoral degrees. Usually, they work as scientists at airbases. Also, there are many international couples in the Church, so all worship services are simultaneously interpreted into English. In addition to worship, all church activities and meetings are conducted in English. In other words, DKGK is very multicultural, unlike other Korean immigrant churches.

Dayton Korean Grace Church does not have a very long history. On January 7, 2007, several founding members of the church had a pre-inaugural meeting together at Immanuel Lutheran Church. A week later, on January 14th, they had an inaugural service, and Pastor Taewon Kim was appointed as the first pastor. At that time, the members were only four or five families. On February 3, 2008, Pastor In Gyu Song was appointed as the second pastor. On October 19 of that year, the church relocated to its

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<sup>2</sup> The Fullnsite Report, Prepared for United Theological Seminary, Study area: 9 mi Around 2661 Harshman Road, Dayton, Ohio, 45424, United States. Published April 13, 2022. MissionInsite, p.4, <https://missioninsite.com/>.

current location, 2661 Harshman Rd. At that time, DKGC rented a place from Good Shepherd United Methodist Church and began to worship. On November 6th, the congregation of Good shepherd voted to discontinue effective November 30th. The members of the Administrative Council met with a representative from the Miami Valley District Office of the United Methodist Church and learned that the decision to discontinue Good Shepherd has been approved by the Board of Trustees of the West Ohio Conference of the United Methodist Church. This decision comes after much prayer and reflection. Good Shepherd Church sold the church building to DKGC. There were no young people in the Good Shepherd Church at that time, only the elderly remained. Although the Good Shepherd discontinued the church, a few older people remained in the church and were incorporated into the congregation of the DKGC. Currently, DKGC has more than 160 members. On April 12, 2009, DKGC started a Korean church at the request of a few families living in Richmond, Indiana, located about an hour from Dayton. After Easter, they held the first worship service at the First Lutheran Church. The service consisted of some Korean students from Earlham College and a few multi-cultural families. In December of 2013, they decided to provide a ride from Richmond to Dayton Grace Church. Also, with the understanding of the need for a Korean church within the Miami University community in Oxford, located about an hour from Dayton, DKGC opened the first service in September of 2009. At the Oxford UMC Chapel, about 30 people gathered for the service. In December of 2013, a Korean pastor's family was commissioned to the Oxford UMC to serve the church with the promise of one year of financial support from Dayton Grace church.

Most of the Korean immigrant churches in the United States are not very large. Especially in the case of the Korean Methodist Church, most of them are small churches compared to UMC. However, Dayton Korean Grace Church is a fairly large church despite being a member of KMC. There are many reasons, but first of all, DKGC is not just a Korean-only church, but English congregations coexist together. Although they offer worship services in Korean, they also provide simultaneous interpretation in English. Therefore, English congregations and Korean congregations can worship together. This means that the atmosphere within the church is quite multicultural. This is one of the big reasons why English congregations choose DKGC. Also, in my opinion, it was effective that DKGC tried to communicate with the local community and neighbors through various programs and to play a role of community in the local society. That is why I think that our church has been revived more than other Korean churches.

### **My Spiritual Journey**

I was born and raised in a fourth-generation Christian family. All men in the family, my father, grandfather, maternal grandfathers, and maternal uncle, are all pastors. I was trained in the words of God and prayer from an early age and inherited the legacy of faith from my family. My father was an evangelist who preached in churches all over the country, and my mother was a person of prayer who prayed for more than three hours a day. In our church, the voices of prayer were constantly heard throughout the day and night. As such, I grew up in an environment with passionate faith.

As far as I remember, I was a good son who listened to my parents well, and my behavior was exemplary in the church. Perhaps because I was raised and taught in the

church from a young age, I knew a lot of biblical knowledge than my peers, and I was so used to serving and worshiping in church. As a pastor's son, I learned from my parents how to behave politely in the church. Maybe that is why I got along well with my friends at church, but in terms of my religious life, I was a child who passively followed my parents' faith. I have learned the knowledge of God, but I have never actually received God as my Savior based on my faith. In other words, I had no genuine faith.

However, when I was fifteen, I attended a church summer camp, and it made a big difference in my faith. The church camp was a place to read the Word, pray, and worship throughout the day. As a middle school student at the time, I was so bored. However, during the evening service, the pastor's sermon began to be heard in my ears at some point. The pastor preached the basic gospel that we are sinners and that Jesus died on the cross for our sins. But I started to believe things that I had never believed before. At that moment, I first realized that I was an ontological sinner. It was hard for me to understand that I was a sinner until then. Also, I knew in my head that Jesus' cross was a sacrifice for everyone, but I did not think it was my story. But I could not stand it when I realized that I was the sinner, and that Jesus was on the cross I should have hung on. I was so shocked.

I fell down on the floor, repented in tears, cried out to God, and prayed. As I was praying, I saw a blood-stained cross, and in my heart, I heard a voice saying, "My dear son, I love you." It was only then that I realized Jesus loved me so much and that He died for me. After praying, I was able to enjoy the grace that erased the guilt that suppressed me. I could feel God's peace surrounding me. Looking back now, I think that was the moment when I truly accepted Jesus as my Savior. After that, under the constant inspiration of the Holy Spirit, I decided to live my whole life for the Lord. From then on,

I was convinced of my calling and decided to walk the path of a pastor. Doctors and firefighters save people's lives, but being a pastor is a job that saves people's souls; I was able to make this decision with joy. My life has changed entirely since I met God. The biggest change is that I, who hated prayer, began to pray every day. I learned to have fellowship with God through prayer. I really enjoyed my prayer life.

I have loved singing since I was a child. Also, I have heard from people around me that I have a talent for singing. I also liked to sing, so naturally, I served as a choir and praise team in the church. Even when I entered middle and high school, I was a singer in a praise group and a music band. Ever since I met God, I have been very attracted to singing praises. For me, praise is a melodious prayer. Just as we confess our faith, repent, give thanks, and glorify God through prayer, so is praise. We confess our faith, repent, and glorify God through the lyrics of praise. The difference between prayer and praise is that there is a melody. That is why I said that praise is a melodious prayer. So, I thought prayer was important from a young age, but I also valued praise. Even after I went to university, I served as a choir member for a long time on University Chapel. I also participated as a singer in the praise album produced by the school. These experiences became the foundation for me to do praise ministry when I entered the ministry field in the future.

### **My Ministry Journey**

When I was in graduate school, I served for four years as a youth pastor at Daejeon Seokwang Methodist Church in South Korea. During this time, the vision I received from God in prayer was to raise the next generation. Specifically, it meant



raising them as God's holy soldiers. It was to prepare the next generation to be the chaste bride of Jesus Christ and to raise them as devoted men who risk their lives and sacrifice in the name of Jesus. This is my vision.

However, one of the biggest problems I felt in the field is that many young people come to church without their faith. They had never met God, just like me in the past. Most of them came to church with their parents. Even if they attend worship services on Sunday with their parents, they are not interested in sermons and look at their cellphones or nod. So, when they go to college, they lose their faith and leave the church. On the other hand, young people who have met God grow more with their faith as time goes by. Looking at this phenomenon, I wondered how young people could experience meeting God. This has always been my big challenge.

Also, I have seen many cases where the growth of Christians' beliefs has stopped. Many of the young men I cared for had accepted Jesus as their Savior but were reluctant to dedicate their lives entirely to Jesus. I asked myself. What was the reason? They were saved people who had met God in the past and accepted Jesus as their Savior. However, they were still not enough to live as disciples of Christ in the world. They want to be a Jesus follower but not disciples. They knew that discipleship entails more dedication and sacrifice. Therefore, they did not want to grow as disciples of Jesus. I have come to know that there are many such people in the church, and I am still looking for answers on how to solve these problems.

Even before I started my ministry, I was active in the church for a long time as a member of the choir and praise team. Since I started my ministry, I have been the leader of many praise groups and gained a lot of experience in the field. For example, I have

experience leading choirs of all ages, from teenagers to young adults and adults, and this is a great spiritual asset to me. As a praise leader, I was able to develop my praise leading skills by leading youth worship, young adult worship, Sunday worship, Wednesday worship, and Friday All-night worship.

In particular, God led me to devote myself to the camp ministry. I have been serving the camp ministry for a long time. My church held a camp every summer for local youth and young adults. The name of the camp was 'Alive Camp'. Alive Camp strives to realize three core values. First, the proclamation of the power of the cross and blood of Jesus Christ alone. Second, the powerful presence of the Holy Spirit and the experience of gifts, and third, whole-personal change and fruit of life through repentance. The main purpose of this camp was to help the youth and young people who attended the camp experience encounter with God. In this camp, I was in charge of the praise ministry. I saw a lot of students praising and opening their hearts during the praise time at the camp. And I had witnessed countless moments when they met God and returned to God when they prayed. Youth and young people knelt down, beating their breasts, weeping and repenting with tears. During this camp ministry, I realized that if an individual meets this God, his life will change. Here, when I say I am meeting God, the specific meaning may be repentance, it may be experiencing God's comforting hand, it may be an experience in which God gently melts a broken heart, or it can be a moment when God pours God's heart. In a way, I also had the experience of meeting God while attending a camp like this when I was a student. Since then, my life's values have changed. My life goals have changed, too. Without that moment, I would not have chosen the path of a

pastor and would not have found my calling and vocation. That is why I think it is essential to meet God and experience change during the teenage and young adult periods.

After graduating from Methodist Theological Seminary in Korea, I came to the United States. I continued my ministry as a Worship Pastor at the Chicago Open Church located in the suburbs of Chicago. The church was a Korean immigrant church, and it was a small church with about 20-30 members. Most of the church members were first-generation immigrants, so they were older people. After two years of ministry there, I moved to Dayton and was appointed as a Worship Pastor of the Dayton Korean Grace Church. Looking back, I was in charge of worship in every church I served. Maybe it was because I had a special passion, talents, and interest in the praise ministry. Over the years, I have developed my skills and expertise in praise ministry by working both inside and outside the church. Therefore, I think the strength of my ministry is praise.

Personally, I have a special vision and mission for the praise ministry. For me, praise is a precious ministry because it is the channel for a soul to recover and meet the Lord. Praise has unique power and ability. The work that happens when a thirsty and broken spirit comes to the Lord through praise is amazing. At that time, sinners will repent, and we will witness the destruction of ego and arrogance. When the Lord heals our broken hearts, we experience the work of restoration and healing. When such a shabby little man faces God's amazing grace, we have no choice but to give him all our glory and thanks. In addition, the position of a praise minister must bow before the Lord before anyone else in order to seek God's presence in praise. I can lead praise only when I have an honest spirit and a pure heart before God. That is why I think the position of a praise leader is a very blessed position.

### **The Present Ministry**

Dayton Korean Grace Church is engaged in various ministries. The first one is Miami Valley Korean School. Miami Valley Korean School is a department under the Dayton Korean Grace church and has been running since 2009 with assistance from the Overseas Koreans Foundation and the Korean Education Center in Chicago. Based on Christian principles, the school emphasizes teaching the Korean language, passing the Korean culture to each student, and teaching love. The classes open at 1:15 to 4:45 p.m. every week after Sunday worship services. The school is open to the children of the congregation and those who want to learn about Korea. The second one is the Grace Church Scholarship. The goal of the Grace Church Scholarship is to produce leaders for the church and the community based on the vision of thirty, thirty, one hundred (support thirty missionaries, help thirty planting churches, and build one hundred workers for the kingdom of God). The Grace Church Scholarship Committee consists of church members who contribute to the scholarship. They also set aside three percent of the Church's budget to add to the donations. The scholarship is given to college and graduate students who pursue their dream of expanding God's kingdom. The third is the Grace Talent Class (GTC). Grace Talent Class provides courses with a broad spectrum of subjects that help each student to develop and refine his or her talent given by God. GTC is open to both members of the church and anyone in the Dayton area. Students can register for any courses offered during the semester and learn. (Guitar, Cooking, Computer, Soccer, Cellphone, Tennis, Piano, etc.) Fourth is missionary work. DKGK has a particular passion for missions. They have a goal of supporting thirty mission sites, helping thirty

new churches and raising one hundred ministers. Also, DKGC held a Mission Conference every year. Since 2008, missionaries from various regions have been invited to church and had a presentation on different topics in mission. The last one is the Grace Festival. Each September, DKGC holds the annual Grace Festival with church members and the neighborhood. It is a time of fellowship with one another, playing outdoor games while sharing laughs and smiles. It started as a small outdoor service at a local park near the church, but beginning in 2012, the church began holding the event in the open field around the church. Along with the fellowship and great food, we present the best evangelism award to the person who brought the most newcomers.

Dayton Korean Grace Church currently has three pastors, including me. I serve as a worship pastor, and there is a senior pastor. The senior gives a sermon on Sunday worship services. We offer services twice on Sundays. The first service is at 9 a.m., and the second service is at 11 a.m. After the service, all members of the church have lunch together. Young adults have a service at 5 p.m. on Saturdays, and after the service, they study the Bible together and eat dinner together. Youth worships at 11 a.m. on Sundays.

As a worship pastor, I am in charge of praising in all worship services. Before I came to this church, there was no Saturday practice, and the praise time was very brief. However, after I took over as a Worship Pastor, I started practicing Saturday and recruited singers, drummers, and bass players. Basically, I practice every Saturday at 9:30 a.m. with the praise band members. During the week, I select songs in advance, organize the song order, and inform the members so they can practice beforehand. Saturday practice is approximately one hour and thirty minutes long. The Sunday worship service

lasts approximately twenty-five minutes. In addition, I plan and direct Easter and Thanksgiving cantatas.

In my context there were some problems that I felt while doing the praise ministry. The biggest problem is that some congregations lack understanding of praise, and it affects their attitude towards praise. Our church service starts at 11 a.m. on Sundays. The first order of worship is praise. At eleven, I go up on stage with the band members and begin to lead the praise. The entire congregation rises from their seats and praises together. But usually, by the time I get up on stage and start praising, less than half of the people are sitting in the chairs in the church. After twenty minutes of praising, every seat will be occupied when it is time to finish. That is, most of the people come to church after the praise starts or ends. In other words, most of the congregations arrive after the praise begins or ends. After several months of worship ministry, I've realized this is the norm and not the exception.

In fact, in Korea, the praise given in the first order of worship is usually called 'JoonBi ChanYang'. It means praise in preparation for worship service. Today, the term 'JoonBi ChanYang' actually seems to affect many Korean believers. This is because many believers do not see praise as a part of or core of worship service but rather as a stage before the start of worship. As a result, they do not arrive at the church before the praise begins and prepare through prayer but instead arrive at the service after the praise has begun. They think it is not too late to worship service even if they come to church after the praise has started. This is because they have a deeply ingrained thought in their minds that it is okay to be a little late. After all, the praise time is just the first stage of preparing for worship for them. But it is not. This idea stems from ignorance that does not properly

understand the meaning of praise. We should not understand praise as a preparation for a sermon. Even the sermon itself is not a worship service. The sermon is a part of worship, and praise is also a part of worship.

Not long ago, I heard a story from a church receptionist. One day, the church receptionist handed out bulletins while greeting people at the church's main entrance. At that time, a church member arrived at the end of the praise time and entered the door. As she entered, she asked the receptionist. "Service has not started yet, right? I am not late, right?" The receptionist was embarrassed but smiled and replied that it was not late. She wanted to say, "Yes, you're late," but she could not. The receptionist told me with the nuance of regret that this is the perception of most congregations. For many congregations, it was not too late to arrive before the end of the praise because the praise was just a time to prepare for the worship service. This story is just one fragmentary example but shows well what people think about praise. This proves that there is a need for biblical education on praise within the church.

Moreover, a misguided understanding of praise precludes people from experiencing its spiritual benefits. Through deep praise, our souls can strongly experience the presence of the Holy Spirit and God's grace, such as the thrill of salvation, repentance, healing, inner peace, and restoration. However, if we do not understand praise properly and do not approach it with the right attitude, we cannot experience such grace and power.

Also, the biggest challenge in my praise ministry is the cross-cultural context. So far, I have only led praise in Korean, whether in South Korea or the United States, because all the congregations spoke Korean as their mother tongue. However, in the case

of the Dayton Korean Grace Church, there was a fairly large English-speaking congregation. More than 30% of the Sunday worshipers were in the English congregation. For them, the church provides simultaneous interpretation service for every Sunday worship service. It also affected my praise ministry. When selecting a song, I must select a song that the English congregation will know and prepare the English lyrics. Also, second-generation Korean Americans worship together on Sunday worship service. They are also more familiar with English than Korean. The problem is that the songs they usually listen to, and sing are different from the previous two groups. In the end, when I select a song, I must prepare it with the young people in mind. In a big way, there are three large groups in one congregation. Each group has its own culture and language. Each group wants different things in praise time. One Korean elder came to me and asked me to include at least two hymns. An American elder came up to me and handed me a sheet of unfamiliar American songs and suggested that we might sing this hymn someday. Some young people told me that they like singing songs from groups like Hillsong. I am sure I have never received so much feedback in my praise ministry. I cannot fulfill all their demands. How should I understand and accept this situation? In my opinion, it can be analyzed that this is a phenomenon that occurs when groups of diverse cultures and languages worship together in one congregation. In other words, it is a cross-cultural context problem. Going through these difficulties, first of all, I realized that I had to break away from the traditional singing style and song selection. I have to select songs by considering not only the Korean congregation but also the American congregation and young people. Also, I felt it was necessary to lead in English, not just Korean when leading the praise. Of course, I cannot please all groups, but at least in the context of



cross-cultural ministry, I think I should do the best I can. Above all, I think I need to learn more deeply about how we can become one and worship in a cross-cultural context with respect for other groups. I am still struggling with the above issues. But fortunately, many church members are encouraging me to say I'm doing well. Based on the strengths of the existing praise ministry, I hope that they can be well harmonized and developed in a cross-cultural context.

### **Developing the Synergy**

Writing a spiritual autobiography allowed me to reflect on what kind of environment I grew up in and what kind of spiritual legacy I inherited. I also learned how my spirituality was shaped and affected. When I was in middle school, I had an intense encounter with God, and that moment was the moment of my conversion. That moment was a turning point, and I was able to discover the calling that God had given me as a shepherd to love and feed the sheep. Also, from an early age, I learned about the importance and benefits of prayer from my mother and received training in prayer. Through this spiritual heritage and experiences, I realized how much spiritual experience is of great help and essential to spiritual growth for an individual.

Looking back on my ministry journey, I realized my ministry strengths, interests, and skills. God gave me a special passion and vision for praise ministry. As a result, God enabled me to bear much fruit through the praise ministry, and I received God's marvelous grace. I was able to develop professionalism and skills in praise ministry while working in various churches and camps. Also, watching many people recover and meet God through praise, I realized how valuable this ministry was.

I also analyzed our church and region's demographic elements and historical background. Analyzing the context of our church, I was able to find some major problems and challenges that I encountered in the ministry field. As a Worship Pastor, I have always wondered how congregations can experience more of the power of praise. And in my ministry, I have witnessed phenomena that result from a lack of understanding of praise. A typical example was that some people did not regard praise as a part of worship but merely as a part of the preparation stage for worship service. As a result, many people continue to arrive late for the service and cannot fully experience the deep grace of praise. Congregations who do not understand praise properly are not getting spiritual benefits from that time. Through praise, we can experience wonderful spiritual benefits and experiences which I called the 'power of praise' such as the powerful presence of the Holy Spirit, the thrill of salvation, healing and restoration, and repentance and conversion. However, if you do not understand praise properly and do not come out with a longing heart, you cannot fully experience the power of praise.

In summary, my ministry strength and interest are praise. The problem I found in my ministry context is that many people cannot fully experience the power of praise because of their lack of biblical understanding of praise. Consequently, many congregations are not getting the spiritual benefits and experiences they can get through praise. When I thought about where the above problems might have originated, I thought it was because there was no program within the church that properly taught and practiced praise. I thought there was a need for a program that would teach people what praise is through the Bible and help them experience the power of praise. It was at that point that

the need for my project arose. I addressed this topic and issue as my Doctor of Ministry Project.

### **Conclusion**

In conclusion, the topic of my Doctor of Ministry Project is praise. The problem I found in my ministry context is that there is no program designed to educate and practice the congregation about praise. They have never learned what biblical praise is, and as a result, many members lack an understanding of praise. It leads to a loss of spiritual benefits that can be obtained through praise. In other words, they cannot fully experience the power of praise. I thought that the fundamental problem of these phenomena was that there was no program related to praise within the church. So, a program was needed to help people understand praise properly and experience the power of praise. So, my problem statement would be, “There is no program designed to educate the congregation about praise.”

The hypothesis I want to build on this is as follows. “If the members of the context participate in six-week praise workshops, then their biblical understanding of praise will be enhanced, and finally they will experience the power of praise.” I will offer a six-week workshop on praise to church members. Basically, it is a praise workshop. The workshop will be conducted in the form of lectures, sharing, and various activities. The main goal of this workshop is to help the participants experience the power of praise and equip better understanding of praise. The workshop will be held with specific topics for each week. For example, I can select and teach topics such as a biblical understanding of praise, the relationship between praise and worship, the attitude and mindset to praise,

and the spiritual benefits of praise. In the final session of the workshop, we will have a practice session deeply with all the participants based on our learnings. At this time, participants will have time to experience the power of praise based on what they have learned. After six weeks of the praise workshop, I expect participants increase their understanding of praise and finally experience the power of praise. I hope that it will help their spiritual growth, too. Thus, my hypothesis would be, “If church members of my ministry context participate in six weeks of praise workshops, then they will experience the power of praise, and finally, their biblical understanding of praise will be enhanced.”

## **CHAPTER TWO**

### **BIBLICAL FOUNDATIONS**

#### **Acts 16:23-26**

<sup>23</sup> And when they had inflicted many blows upon them, they threw them into prison, ordering the jailer to keep them safely. <sup>24</sup> Having received this order, he put them into the inner prison and fastened their feet in the stocks. <sup>25</sup> About midnight Paul and Silas were praying and singing hymns to God, and the prisoners were listening to them, <sup>26</sup> And suddenly there was a great earthquake, so that the foundations of the prison were shaken. And immediately all the doors were opened, and everyone's bonds were unfastened. (ESV) <sup>1</sup>

#### **Introduction**

I chose Acts 16:23-26 as my biblical foundation for my Doctor of Ministry project. Acts 16:23-26 describes the incident when Paul and Silas were imprisoned by Roman soldiers. In order to understand the above text, we must first know what happened in the preceding verse. In other words, we need to know what Paul and Silas went through before they were put in prison so that we can understand why they are suffering.

When Paul and his companions arrived at Philippi, they met a demon-possessed slave girl. The text says that Paul cast out the demon from the slave girl, and the slave girl was released. However, when the girl lost her powers, her masters filed a lawsuit against Paul and Silas, and they were eventually thrown into prison. Paul and Silas were torn,

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<sup>1</sup> The Holy Bible, English Standard Version. ESV® Text Edition: 2016. Copyright © 2001 by Crossway Bibles, a publishing ministry of Good News Publishers.

beaten, and thrown into filthy dungeons. Their feet were shackled. Because Claudius, the Roman emperor at the time, had expelled all Jews from Rome, Paul and Silas, who were socially disadvantaged, were imprisoned without a chance to defend themselves. But at midnight, both of them were singing praises to God, and the prisoners heard them sing praises to the Lord. All of a sudden, there was a great earthquake. All of the prisoners' stocks were loosened, and every one of the large gates was unfastened just to allow Paul and Silas out, but Paul and Silas remained. The jailer, who thought that the prisoners had escaped and thought that he would be put to death, would rather commit suicide, but all the prisoners remained inside, and this incident led to the acceptance of the gospel by the jailer and his family. This narrative alludes to God's response to Paul and Silas' praise and prayers. This passage refers to how God responded to the prayers and praises of Paul and Silas.<sup>2</sup>

Acts 16 recounts Paul's missionary journey, emphasizing that while there were efforts to hinder the spread of the gospel, God intervened, allowing the message to be preached in the end.<sup>3</sup> However, I would like to pay special attention to the power of praise displayed in the difficult situation Paul and Silas faced. In particular, we can observe the power of praise manifested in Acts 16:22-26. Paul and Silas were in a desperate situation because they had been beaten badly, their feet were shackled and then locked up in a deep dungeon. But in that difficult situation, Paul and Silas worshiped and praised God loud enough for all the prisoners to hear. Then, a miracle occurred.

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<sup>2</sup> Eckhard J. Schnabel, *"The Acts," Exegetical Commentary on The New Testament* (Grand Rapids, MI: Zondervan, 2012), 671.

<sup>3</sup> Schnabel, *"The Acts," Exegetical Commentary on The New Testament*, 672.

Suddenly, a great earthquake broke out, and all the prisoners were released from their shackles, and the prison doors were opened. What happened? God answered their praises and prayers. That is, Paul and Silas experienced the power of praise. There is great power in praise. Praise has the power to open the doors of dungeons and release the shackles that bind our hands and feet. When God responds to our praise, we can experience the power of praise, just like Paul and Silas. Here, when I speak of the power of praise, I am talking about the spiritual benefit of praise.

I will use the power of praise shown in Acts 16:22-26 as the biblical basis for my DMin project. I believe my congregation can experience the power of praise just like Paul and Silas. They will not experience earthquakes in reality but in a spiritual sense. In particular, I will consider how this power of praise can be applied to my ministry context. For example, what do shackles and dungeons mean spiritually? What is the theological significance of the great earthquake, the breaking of the shackles, and the opening of the prison gates? How can the congregation experience the power of praise like Paul and Silas? In this paper, I will first look at the background of Acts and its literary form and structure. Then, I will analyze the social and cultural context and do the exegesis of Acts 16:22-26. Finally, I will derive theological interpretations based on them and apply them to the context of my ministry.

## **An Exegesis of Acts 16:23-26**

### *Background of the Gospel of Acts*

Acts and Luke were written by the same person. The author of the Acts is Luke, and it is the sequel to the Gospel of Luke. So, the Gospels of Luke and Acts share the same goals, objectives, and audiences. Both books are addressed to Theophilus. It is assumed that the Book of Acts was composed between 85 CE and 95 CE, and the place of writing is unknown. It was a time when the Roman Empire ruled, and the political, social, and religious context of the time had a great influence on the early church. Although the Roman Empire was experiencing a relatively peaceful era, this period was also a time of political oppression and conflict. Under Roman rule, the Jewish region experienced various political tensions and religious conflicts, and although the Jews were guaranteed a certain degree of religious freedom, there was also dissatisfaction with the oppression of the Roman Empire.<sup>4</sup>

The book of Acts briefly describes how the gospel of Jesus Christ spread from Jerusalem to all of Judea and Samaria and throughout the Roman Empire, from the ascension of Jesus to the spread of the gospel in Rome. Luke, more than any other New Testament author, is concerned with the historical events and people of his time. Luke used literary techniques intentionally. He wanted to convey a message about the early church. Luke intended to show his readers that God works with genuine individuals on our earth. Luke's focus on secular history demonstrates his theological stance. For Luke,

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<sup>4</sup> Michael Coogan, *The New Oxford Annotated Bible* (New York, NY: Oxford University Press, 2010), 1955.



the gospel is for all nations, which implies that God's interest in mankind is unlimited. Thus, the main plot of the book of Acts is concerned with the spread of the gospel. It tells the story of how the early church grew from a small group to countless followers. In that sense, the genre of Acts is a historical-theological narrative. The Book of Acts describes how the center of early Christianity shifted from Jerusalem to Rome.<sup>5</sup>

### *Structure and Literary Form*

The structure of the book of Acts can be roughly divided into three parts: first, the beginning of the church and its expansion in Jerusalem; second, the beginning and transition of missions to Jews and Gentiles; and third, Paul's missionary journey and the spread of the gospel to Rome. The first section focuses mostly on the establishment of the early church in Jerusalem. It focuses on how the disciples founded the church and preached the gospel by the power of the Holy Spirit following Jesus' ascension. The second section describes how the gospel went beyond Jerusalem to Judea, Samaria, and eventually to the Gentiles. It specifically addresses the significant theological shift that occurred with the move from Jewish to Gentile missions. The final section focuses on Paul's missionary journey and his voyage to Rome. This section discusses how the gospel went beyond Asia Minor and Greece to the center of the Roman Empire. The framework of the book of Acts systematically illustrates the development and spread of the gospel through geographical expansion and character-centered development. The gospel extended from Jerusalem to Judea and Samaria, then to the Gentiles, and finally to the

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<sup>5</sup> Green, *The CEB Study Bible with Apocrypha*, 672.

center of the Roman Empire. There are significant theological turning points at each stage, and the dynamic activity of the Holy Spirit makes them possible. This structure plays a significant role in emphasizing Luke's intended message in Acts: that the gospel is open to both Jews and Gentiles and that the church is growing under the guidance of the Holy Spirit.<sup>6</sup>

In its literary genre, the Book of Acts is a historical work. It does, however, adhere to the structure of ancient Greek history rather than contemporary events. Luke's distinctive writing style is based on Greek literary components including prefaces and travel writing, as well as the work of classical historian Thucydides. Greek historians used speeches to introduce important characters in their stories. Similar to this, Luke presents the speeches that the primary characters in Acts give, explains the significance of the events, and provides a broad summary of the narrative. As the author, Luke emphasizes the significance of his events and stories through speaking. The primary audience for Acts were Gentile Christians, who found this narrative technique and a related genre of Greek writing to be persuasive. Gentiles found it easier to comprehend the gospel presented in the book of Acts as a result.<sup>7</sup>

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<sup>6</sup> Howard Marshall, *Acts of the Apostles*, Tyndale New Testament Commentary Series, edited by Baek Seung-hyun, translated by Wang In-Seong, 1st edition, vol. 5, (Seoul: SK: Christian Literature Mission, 2016), 34-35.

<sup>7</sup> Coogan, *The New Oxford Annotated Bible*, 1957.

## *Acts 16*

Acts 16 is all about the second missionary journey of Paul. Luke only writes the ministry of Paul, starting from Acts 16 and ending in Acts. Driven by the Holy Spirit, Paul preached the message of Jesus Christ during his visit. Paul planted churches in Philippi, Thessalonica, Berea, and Corinth. The martyrdom of Stephen resulted in the gospel going beyond Judea, and after facing this precarious point at the Council of Jerusalem, enabled some significant movement towards Asia Minor, followed by Europe. The successful victory of Christianity over Judaism has allowed it to be rid of nationalism and, therefore, arise as a global religion. Thus, Acts 16 picks up the story of what took place when Paul and Silas entered Philippi. Paul most likely arrives on a mission to Philippi no earlier than August and probably as late as October of AD 49-51. This is because the decree issued by Roman Emperor Claudius ordering the Jews to leave Rome was made between January 49 and January 50. As a result of this decree, Aquila and Priscilla, who had left Rome, met Paul in Corinth. Therefore, Paul's arrival in Corinth would have been after 49 AD, and if later, around 51 AD. This would place Paul's visit to Philippi sometime earlier, between 49 and 51 AD.<sup>8</sup>

In Philippi, Paul and his companions achieved great results in their missionary work. Here a woman named Lydia converted, and she and her family were baptized, a slave girl having a spirit of divination was released, and the Philippian jailer and his family were saved.<sup>9</sup> The events associated with Paul's ministry in Philippi demonstrate

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<sup>8</sup> Schnabel, *"The Acts," Exegetical Commentary on The New Testament*, 672.

<sup>9</sup> Schnabel, *"The Acts," Exegetical Commentary on The New Testament*, 673.

how God directs the mission of the church, assisting the missionaries in overcoming social, cultural, demonic, political, and legal obstacles and enabling their efforts to lead people to saving faith and establish a community of followers of Jesus to be successful.

The missionary work of Paul at Philippi is narrated in five events. First, Luke describes the conversion of Lydia, a rich dealer of purple who feared God. Paul and his companions go to Philippi, visit the synagogue by the river, and declare the gospel to ladies in the synagogue. Lydia becomes a Christian and is baptized with her family; she then asks the missionaries to remain at her home. The following occurrence involves the exorcism of a spirit of divination from a slave girl. It is told in three parts: a biographical introduction of the slave girl, her prophetic words about the missionaries on the streets of Philippi, and Paul's exorcism of the girl's evil spirit. Luke then relates the arrest of Paul and Silas by the proprietors of the slave girl, the indictment of the missionaries before the city judges, and their confinement in a guarded cell at the local jail. Paul and Silas pray and sing in jail at night. The jail is unlocked, and the captives' shackles are moved as a result of an earthquake. The subsequent interaction with the jailer is described in great detail, emphasizing his conversion. The episode is a historical narrative, including two conversion stories (Lydia and the jailer) and two miracle stories (the exorcism of the slave girl and the earthquake that opens the prison doors). Luke uses a direct speech to provide a vivid narrative of the events. Six distinct individuals speak: Lydia, the slave girl and her spirit of divination, the slave girl's owners, the jailer, the local police, and Paul.<sup>10</sup>

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<sup>10</sup> Schnabel, *"The Acts," Exegetical Commentary on The New Testament*, 676.

### *The City of Philippi*

Philippi was an old city. The original name of Philippi was Krenides, meaning ‘wells’ or ‘springs’. The city became Philippi when it was rebuilt by Philip of Macedon, the father of Alexander the Great. At that time, there were gold and silver mines in the nearby mountains, which had been exploited by the Phoenicians and the Thasians long ago and it contributed to the city’s wealth. Built on a plateau, Philippi was located between two rivers, boasting its fertility. In addition, Philippi dominated the road connecting Europe and Asia, so it was in a geopolitically important location.

Philippi is also deeply connected with the history of the Roman Empire. Philippi was a miniature city of Rome. They spoke Latin and wore Roman clothing. Politically, they adopted Rome’s political system, appointing two magistrates, referred to in Acts as authorities. Philippi, as a Roman colony, also enjoyed special privileges. Specifically, these privileges included exemption from corporal punishment, immunity from arrest except in cases of extreme crimes, the right to appeal directly to the emperor, tax exemption, and self-governance. It is believed that there were not many Jews in Philippi, as there was no synagogue there. Because of this, Paul and his companions went outside the city gate by the river on the Sabbath, hoping to find a place of prayer. There, they met some women gathered, and they preached the gospel to them. Among the listeners was Lydia, a seller of purple cloth from the city of Thyatira, who believed in Jesus after hearing Paul’s message.<sup>11</sup>

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<sup>11</sup> Marshall, “*Acts of the Apostles*,” *Tyndale New Testament Commentary Series*, 36-37.

### *Social and Cultural Context*

Not only did the Israelites utilize the phrase "Most High God" to describe God, but the Gentiles also used it to describe the absolute in their inscriptions. But this absolute was Zeus, the greatest god in Greek mythology, in ancient Greek civilization. After Lydia's conversion, Paul and Silas encounter a demon-possessed slave girl.<sup>12</sup>

Fortunetelling was forbidden at the time in Israel. However, as one would assume from the text, fortune-telling, and witchcraft were prevalent in this city. This demon-possessed slave girl had the ability to predict and interpret the future. However, she was not only possessed by a demon, but also belonged to several masters who employed her, so she had no freedom at all. Her masters used her abilities to make a lot of money from people.<sup>13</sup>

The slave girl was saved by the exorcism, but the slave masters were angry when they saw that their income had been cut off. Here, the owners were outraged because their economic interests were gone. Here, we see their unethical behavior. They only looked at their own economic interests rather than thinking about personal happiness or the spiritual benefit of society. After that, they seized and dragged Paul and Silas into the agora. Agora literally means a gathering of people. In the ancient Greek world or in the Roman Empire, the agora was the city's busiest place, where the elders of the village gathered or where important courts and ceremonies were held. When the apostle Paul later went to Athens, he argued with philosophers in the Agora of Athens and preached

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<sup>12</sup> Coogan, *The New Oxford Annotated Bible*, 1958.

<sup>13</sup> Schnabel, "*The Acts*," *Exegetical Commentary on The New Testament*, 677.

the gospel. One thing to note here is that there were only two captives, Paul and Silas. This is difficult to comprehend, considering the fact that there were other people besides Timothy and Luke among those who came with them to the city of Philippi. Scholars attribute most of the reason to the anti-Semitic sentiments of the Philippians. In other words, only Paul and Silas were arrested because of anti-Semitism., who were pure Jews. This conjecture is supported by the charges against Paul and Silas in verse 20.<sup>14</sup>

Although the actual accusers were accusing Paul and Silas because of the economic loss they suffered, they presented the charge of disturbing the peace through Roman rule by spreading illegal religion on the surface. They also highlighted the fact that Paul and Silas were Jews of different descent from them, the main reason for their antipathy. In other words, they not only used radical expressions that meant political instigation but also stimulated prejudice against the Jews, leading to the expression of the antipathy of the people of the city of Philippi and administrative officials against the Jews. This reveals their racial pride and prejudice. The time when Paul stayed in Philippi was likely close to the decree of Claudius, which expelled the Jews from Rome around A.D. 49-50. He forbade any Jewish worship practices. With that in mind, feelings toward the Jews must have been very bad, and it was clear that a felony would apply to Paul and Silas, who were accused of sowing the seeds of riots within the Roman Empire as Jews. Although the accusers' intentions were mean and unethical, they were perfectly effective in achieving their own goals.<sup>15</sup> In the end, the charges brought against Paul and Silas had

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<sup>14</sup> Bob Utley, *Free Bible Commentary: Acts 16*, (Marshall, TX: Bible Lessons International, 2014), 12.

<sup>15</sup> Schnabel, "*The Acts*," *Exegetical Commentary on The New Testament*, 683.

nothing to do with casting out the demon from the slave girl. Although Judaism was considered legal in the Roman Empire, Christianity was seen as a separate and illegal religion. Therefore, it was unlawful for Jews to convert Romans, and the same applied to Paul.<sup>16</sup>

At that time, if the accused was not a Roman citizen, he was usually beaten prior to trial to obtain a confession. They undressed the accused first, which humiliated them and discouraged their followers. On the other hand, Roman citizens, even if they were defendants, had three privileges: First, a person with citizenship is not tortured or executed without trial. Second, a person with Roman citizenship is not subject to local city law. Third, a person with Roman citizenship had the authority to appeal to the emperor. However, they tore the clothes of Paul, who was a Roman citizen, and beat him severely without even trying him, which was an illegal act. If Paul had reported this to the Roman authorities, they would have faced severe punishment.<sup>17</sup>

### *The imprisonment of Paul and Silas*

#### 16:23 *"Many blows upon them"*

The official's order upon Paul and Silas was to bark their garments and beat them with rods. so, it is truly cruel treatment. This was one of three occasions in which Paul was whipped by Roman custom. The word for "blows," πληγή, is used to refer to not only legal punishment inflicted during law enforcement but also illegal harsh actions. The use of this word here can be seen as implying that although their punishment appears to have

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<sup>16</sup> Schnabel, *"The Acts," Exegetical Commentary on The New Testament*, 684.

<sup>17</sup> Marshall, *"Acts of the Apostles," Tyndale New Testament Commentary Series*, 434.



been formally a legal procedure, in terms of content, something illegal was committed. In particular, *πολλάς*, equivalent to 'many', is used at the beginning of the sentence to emphasize that the beatings were carried out countless times.<sup>18</sup>

Jewish law at the time stipulated that the number of whips should not exceed forty, but this rule was ignored. There was no set number for the blows.<sup>19</sup> The Roman beating was a punishment of almost unlimited beatings until ordered to stop by the superior. Perhaps the reason for punishing Paul and Silas so harshly at this time was to satisfy people by committing an atrocious act against the despised Jews and, at the same time, receive money from the accusers, who were influential figures in the city.<sup>20</sup>

Paul does not appeal to his Roman citizenship at this point. It was probably for missionary reasons. Such an appeal may have caused legal complications that would have required time to resolve, causing unwanted delays. Since the accusers had linked their charges with Judeophobic sentiments, an appeal to Roman citizenship could have been interpreted as a negative qualification of Jewish identity, which Paul would not have wanted to happen, since he wanted to maintain contacts with local synagogues and since he proclaimed the God of the Jews and a Jewish Savior. In fact, Paul and Silas had been scourged and must have been released. On the contrary, they are thrown into prison.<sup>21</sup>

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<sup>18</sup> Seongcheon Han and Siyeol Kim, *The Oxford Bible Interpreter on Acts ch. 15-21a*, (Seoul, SK: Disciple's Publisher & Bible Net, 2005), 190.

<sup>19</sup> Utley, *Acts 16*, 13.

<sup>20</sup> Han and Kim, *Acts 15-21a*, 190.

<sup>21</sup> Schnabel, "*The Acts*," *Exegetical Commentary On The New Testament*, 687.

16:23 *"They threw them into prison"*

The officers use short-term imprisonment as a way to handle individuals who misbehave, following the principle of ‘coercitio.’ This principle refers to the power that Roman officials had to step in when they believed public order was being disrupted by either citizens or non-citizens, allowing them to limit people's rights and assert their authority. In the case of Paul and Silas, their imprisonment isn’t considered pretrial detention because Luke doesn’t indicate that the authorities plan to put them on trial later.<sup>22</sup>

16:23 *"ordering the jailer to keep them safely"*

“Keep them safely” indicates maximum security. The command to the jailer to keep them safe has a dramatic purpose: to prepare the reader for the miraculous deliverance of Paul and Silas. No matter how tightly men bound them, God could set them free. Paul and Silas attracted the attention of the jailers by casting out a demon from a slave girl. The guards may have been wary and fearful of them for their supernatural powers. They needed to watch the prisoners especially carefully. Therefore, the jailer took the extra step of placing them in the deepest and most secure part of the prison and tying their feet securely in wooden stocks.<sup>23</sup> In other words, they considered the prisoners to be dangerous people who could be rescued from them by breaking down the prisons and escaping. So, they ordered them to be closely monitored.<sup>24</sup>

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<sup>22</sup> Schnabel, *"The Acts," Exegetical Commentary On The New Testament*, 688.

<sup>23</sup> Utley, *Acts 16*, 14.

<sup>24</sup> Utley, *Acts 16*, 15.

16:24 *"Put them into the inner prison"*

In this verse, it is very specifically mentioned that Paul and Silas were treated as very serious prisoners in the prison. Paul and Silas were in a position where they could never escape prison on their own. Here, the adjective 'inner', ἐσωτέραν, is in comparative form, but judging from the fact that the definite article τὴν is added before it, it can be seen that it is used in a superlative sense. In other words, the guards imprisoned Paul and Silas in the deepest prison.<sup>25</sup>

The magistrates order the jailer to guard the two men "safely" in other words, "securely", in a manner that ensures continuing detention. Consequently, the jailer puts Paul and Silas in the inner prison. It was not a prison for ordinary prisoners but a dungeon for evil criminals. It was an inner maximum-security cell. The prison would be located near the court and thus near the agora of the city. The Jailer was neither a Roman official nor a Roman soldier with the rank of a centurion or a veteran, but probably a public slave.<sup>26</sup>

16:24 *"fastened their feet in the stocks."*

Stocks are a kind of shackles. From an objective point of view, Paul and Silas were in a situation where they could never get out of prison on their own. Moreover, their feet were shackled. Shackles are equipment that is fastened to both ankles so that the prisoners' legs are spread apart enough to tear their crotch. Paul and Silas, tied with their legs spread apart in a dark, damp dungeon, were treated like the most heinous criminals.

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<sup>25</sup> Han and Kim, *Acts 15-21a*, 191.

<sup>26</sup> Schnabel, *"The Acts," Exegetical Commentary On The New Testament*, 688.

There seemed to be no more hope for Paul and Silas.<sup>27</sup> Also, they bound Paul and Silas like this not only for special confinement but also for the purpose of torture. Although Paul and Silas had not committed any crime, they were treated like the most dangerous criminals. It was too harsh a situation for them.<sup>28</sup>

*The praising and prayer of Paul and Silas*

*16:25 "about midnight"*

It literally means about midnight. Did Paul and Silas really pray and sing hymns in the middle of the night on purpose to make noise and wake up the other prisoners as they were all asleep? This is not true. They probably could not sleep because of the pain after being severely beaten and the pain of wearing stocks on their ankles. That's how severely Paul and Silas suffered.

*16:25 "Paul and Silas were praying and singing hymns to God"*

Paul and Silas were stripped of their clothes, beaten, and imprisoned in stocks. Despite these miserable conditions, they prayed and sang praises to God. If they were like ordinary people, they might have been angry or resentful toward God, thinking about their pain and situation. Also, as missionaries, Paul and Silas could have been skeptical and frustrated, but they did not. They suffered not because of their own mistakes but because they preached the gospel, so they could have protested God's failure to protect them, but they did not. Instead, they called on God and prayed to God.

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<sup>27</sup> Utley, *Acts 16*, 16.

<sup>28</sup> Han and Kim, *Acts 15-21a*, 192.

Paul and Silas have been singing hymns (ὕμνουv) to God; the imperfect of the tense of this verb indicates continuous action over a period. A “hymn” (ὕμνος) to God is a song in praise of God that proclaims the virtues and deeds of God before others, or it is a song of praise to God. The reiteration of the virtues and deeds of God is formulated as a prayer that is sung to a tune. The present tense of the participle translated as “(they) were praying” προσευχόμενοι) is either circumstantial (while they were praying, they were singing hymns of praise) or modal (through their prayers they sang praises to God). Since the term ὕμνος is sometimes used to describe the psalms (ψαλμοί) of David, Paul and Silas may have been singing Old Testament psalms of thanksgiving and praise, particularly those that praise God for his help in times of distress.<sup>29</sup> Here, ὕμνουv, which corresponds to 'singing', is an imperfect past verb that indicates that Paul and Silas continued to sing and praise God until a great earthquake occurred. Their bodies were imprisoned deep underground, but their souls were not.<sup>30</sup> These terms suggest that Paul and Silas were not simply enduring their suffering in silence but actively engaging in an act of worship, expressing their faith through prayer and song.

A circumstantial interpretation suggests that "while praying, they sang hymns," implying that the two actions were performed together in one continuous context. Thus, the hymns were sung within the framework of prayer, indicating that the two actions were not separate but rather naturally connected, showing Paul and Silas as being in a constant state of prayer and praise. A modal interpretation, on the other hand, implies that

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<sup>29</sup> Schnabel, *“The Acts,” Exegetical Commentary On The New Testament*, 689.

<sup>30</sup> Han and Kim, *Acts 15-21a*, 191-192.

"they sang hymns through prayer," suggesting that prayer served as the medium or channel for their praise. Here, the hymns could be seen as a form of prayer itself, meaning that their prayer essentially functioned as an act of praise. In this reading, Paul and Silas would have been singing hymns as an expression of prayer, allowing for an interpretation where the hymns and prayers are unified in purpose.

Considering which interpretation might be more appropriate, the circumstantial interpretation seems more fitting in this context. This is because the text emphasizes how Paul and Silas continued to pray and sing hymns even amid suffering. The focus is on their sustained praise of God despite their suffering, which underscores their spiritual endurance and devotion. Thus, understanding that they engaged in praise as part of their ongoing prayer aligns well with the narrative, revealing how they maintained hope and consistently sought God through both prayer and song. While the modal interpretation remains valid in suggesting that prayer served as their vehicle of praise, the circumstances depicted in the text suggest that a reading where singing naturally followed prayer as an act intertwined within their prayer is more reflective of the text's tone and context.

16:25 *"and the prisoners were listening to them"*

The prayers of Paul and Silas are not silent prayers, and their songs are not whispered in the darkness of the night. They pray and sing in an undertone, in the stale air and the stench of the maximum-security cell, in the middle of the night, in complete darkness. The fact that the other prisoners are able to listen to Paul and Silas praying and singing hymns of praise suggests that they are accommodated in the same cell. There is some evidence in ancient literature that a jailer took prisoners from other rooms in the

prison, or from the prison yard, and crammed them into the most secure part of the prison overnight.<sup>31</sup>

16:26 " *suddenly there was a great earthquake, so that the foundations of the prison were shaken* "

The earthquake happened so suddenly that its aftermath was immediate and widespread. Everyone's chains were thrown off and all doors were opened. The incident occurred naturally, but it had an extraordinary cause, moment, and consequence. Though not described as vividly or personally as Peter's prison escapes, the fact that an earthquake occurred at this time and location suggests divine involvement, even though earthquakes were regular in Macedonia. The powerful earthquake shocks disturb the jail's foundations, which in turn open all of the doors and cause the chains to break free from their moorings in the prison walls.<sup>32</sup>

The moment the prisoners saw the miracle, they would know without a doubt that it was made possible by Paul and Silas' prayers and praise of God. Although it is unknown if the miracle convinced those imprisoned to believe in God, Paul and Silas's praises and declarations of faith attested to God's existence and supremacy.<sup>33</sup>

### *The Theological interpretation*

One of the most profound lessons from this passage is that praise is an acknowledgment of God's sovereignty. Paul and Silas did not praise God because they

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<sup>31</sup> Schnabel, "The Acts," *Exegetical Commentary On The New Testament*, 689.

<sup>32</sup> Schnabel, "The Acts," *Exegetical Commentary On The New Testament*, 689.

<sup>33</sup> Utley, *Acts 16*, 17.

expected Him to immediately change their circumstances, but because they trusted in His ultimate authority and goodness. Their praise was not a reaction to their situation but a response to the character of God. This demonstrates that praise is an act of faith, a declaration that God is worthy of worship regardless of our external circumstances. By praising God in prison, Paul and Silas shifted their focus from their suffering to God's greatness. This choice reflects a deep understanding of the nature of praise—it is not simply a means of emotional release but a way of aligning oneself with the truth of God's sovereignty. In modern Christian worship, this lesson is crucial: praise should not be limited to times of joy and comfort but should be a consistent expression of trust in God, even in the midst of trials.

Also, Paul and Silas were not blaming God in a painful situation, but surprisingly, they praised and prayed to God. They could protest that God did not protect them, but they did not. Rather, they exalted and praised the name of God. Believers can see the living and working of God through the Christian's prayers and praises to God without resenting, complaining, or being discouraged, even in situations that are difficult to understand and handle. Therefore, the praise of believers in suffering is a marvelous power that reveals the glory of God.

Prayers and hymns in suffering are calls for God's miracles. Paul and Silas praised and prayed to God in their suffering, and God answered them. God revealed His presence through His earthquake. The earthquake loosened the shackles that bound their feet and opened the doors of the dungeon. All of us can have spiritual shackles deep within us. Such are the wounds, sins, and feelings of condemnation that oppress and afflict us. But when we come to God in praise, God reveals His presence to us. Just as an earthquake



loosens the chains of Paul and Silas, He releases the power of sin that is bound to us. That is the power of praise.

### **Conclusion**

In the book of Acts, just as we see Jesus enduring suffering, we can also discover that His disciples faced many hardships while proclaiming the gospel. Specifically, in Acts chapter 16, Paul and Silas were beaten and thrown into a deep prison after casting out a spirit of divination. It was clearly an unreasonable accusation and, furthermore, a punishment that did not follow due process of trial. After the people beat Paul and Silas, they put their feet in stocks so that they could not move freely and put them in an inner prison cell. This was a very desperate situation for Paul and Silas. They did not know whether the punishment of death awaited them tomorrow. Above all, they suffered such unreasonable things in the process of preaching the gospel and casting out demons through no fault of their own. There was no one to blame when they complained about the situation.

However, despite their difficult circumstances, Paul and Silas chose not to complain but instead began to pray and praise God. People pray to God when they are having a hard time, but they do not praise God. It is not common to praise God when we are in a difficult situation. In that situation, Paul and Silas praised and exalted the name of God. Their praise was so loud that other prisoners heard it. It was at that moment that a miracle occurred. Praise has the remarkable power to transcend our thoughts and knowledge. In Acts 16:23-26, we witness God working in the midst of their praise. God, who delights in our praises, bestows special grace and love upon those who worship.

When praise is declared, just as an earthquake shakes the ground, there is a spiritual breakthrough. Just as Paul and Silas were freed from their bonds and the prison doors swung open, we, too, are liberated from what has been restraining and binding us. Praise is more than a song. Praise is not looking at my harsh environment and problems, but only at God. If we look at the problem, the problem seems bigger, but if we look at God, the problem seems smaller. That's where the amazing history of God begins. God begins to solve our problems. In this sense, Acts 16:23-26 eloquently illustrates the power of praise from a biblical perspective.

#### *Application to Modern Worship*

The example of Paul and Silas has powerful implications for how we approach praise in contemporary worship settings. Many Christians today view praise as an emotional experience or as a prelude to the sermon, but the biblical model reveals that praise is a powerful tool for spiritual breakthrough. When we praise God, even in difficult circumstances, we open ourselves up to experience His presence and power in new ways.

For instance, many believers face personal “prisons” of fear, anxiety, or grief. In these moments, the temptation may be to complain or withdraw, but praise can serve as a powerful alternative response. By choosing to praise God in the midst of suffering, believers can experience emotional healing, spiritual breakthrough, and even miraculous intervention.

A modern application of this principle can be seen in testimonies from contemporary worshipers who have experienced healing or emotional release through praise. For example, in a worship service, a person struggling with depression may find

that singing a hymn about God's faithfulness brings them comfort and hope. Similarly, a person dealing with anxiety may experience peace as they focus on God's sovereignty through songs of praise. These modern examples underscore the timeless truth that praise is a powerful means of encountering God and receiving His grace.

I would like to apply this power of praise experienced by Paul and Silas to the context of my ministry. Praise opens all the closed doors in our lives and throws away all the shackles that are holding us back. When we praise, something happens. A tremendous earthquake occurs in the heart of the person who praises, and the hearts of those who listen to the praise are opened wide. Through praise, God shows us great and secret things that we cannot imagine. We can experience our shackles being released just as Paul and Silas' shackles were released when we sing praises. When we praise, God will reveal His presence to us and give us a bright light, just as a great earthquake opens the doors of a dungeon. These biblical foundations and insights will serve as the main basis for my DMin project.

## **CHAPTER THREE**

### **HISTORICAL FOUNDATIONS**

I chose the historical figure Charles Wesley to provide a historical foundation for this DMin project. Along with his brother John Wesley, Charles Wesley was a key figure in the early Methodist revival. However, Charles Wesley's life and ministry have been underestimated for a long time, overshadowed by John Wesley's high reputation. Actually, many people know Charles Wesley as simply a composer who wrote hymns. However, they are not aware that he had a profound influence on the early Methodist movement. However, Charles Wesley greatly influenced the early Methodist revival movement, just as much as his older brother John Wesley. In particular, he influenced many people through his ministry of praise and brought them to Jesus.

I will cover Charles Wesley's praise ministry in this chapter. Specifically, I will look at the life and influence of Charles' praise ministry on the early Methodist revival movement. I will examine the power and strength of praise by looking at some examples of how his ministry of praise influenced the Methodist Revival Movement and how praise played a role in the Revival Movement.

In the end, based on such a historical case, I would like to emphasize how people were influenced and changed through Charles's praise ministry and what kind of power there is in praise. In terms of dealing with the power of praise, it will be linked to my DMin project.

## **The Life of Charles Wesley**

### *The Childhood*

Charles Wesley was born on December 18, 1707, in Epworth, a rural town in the county of Lincoln in the north of England. His father was Samuel Wesley, and his mother was Susanna Wesley. Charles was their eighteenth child. His father, Samuel Wesley, was an Anglican pastor of the parish of Epworth. As a child, Charles was educated at home directly by his mother, Susanna. Susanna's teaching was very strict. There were six hours of classes a day. Children should not be lazy and never play in class. All schedules were made according to the timetable. Charles and his brothers were trained on a time schedule according to set rules for everything from eating and sleeping to praying, reading the Bible, and studying. In other words, Charles grew up training according to the rules from a young age.<sup>1</sup>

Susanna educated all her children equally, including her daughters, and taught them all the basics of Greek and Latin and educated them to be fluent in all the subjects needed at the time. Susanna also counseled the children individually once a week. During this time, she listened to the child with all her love and sincerity, taught and embraced them warmly. This individual counseling helped to shape the child's personality, character, and faith, so it was very beneficial.<sup>2</sup>

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<sup>1</sup> Charles Wesley and Tyson R John, *Charles Wesley: A Reader* (Oxford, UK: Oxford University Press, 2000), 68.

<sup>2</sup> Wesley and John, *Charles Wesley: A Reader*, 71.

Therefore, the teachings of his mother, Susanna Wesley, had a great influence on Charles' childhood. Susanna thought that Charles had the gift of a genius poet. So, she gave Charles the courage to ask questions without hesitation whenever a question came to his mind. She did not get impatient or give up because her children were slow to understand, and the effects of learning did not appear as expected. She was always patient and waited until her children fully understood. From the time he was born, Charles grew up in a godly family where he sang psalms, prayed, and read the Bible every morning and evening. Susanna held daily family prayers with her children. As her parents did, she believed and practiced that a family should be a holy congregation and church, a small heaven or a model of heaven built on earth, and a family should be the commonwealth of God.<sup>3</sup>

### *The Conversion of Charles Wesley*

Charles has been sicked since childhood. In 1738, Charles was suffering from a deep illness and had undergone several treatments, but it did not work. Charles stayed at the home of Mr. John Bray, a member of the Fetter Lane Society, and his entire family was taking care of him. People around him thought that Charles would die soon, so everyone prayed for him. Until then, Charles had no saving faith. Therefore, he feared that his illness would deepen and longed for God's healing and salvation.<sup>4</sup>

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<sup>3</sup> Charles Wesley and G Kenneth, *The Sermons of Charles Wesley: A Critical Edition, with Introduction and Notes*, (Oxford, UK: Oxford University Press, 2001), 34.

<sup>4</sup> Wesley and John, *Charles Wesley: A Reader*, 92.

On May 17th, Charles saw Luther on the Galatians, and he experienced the power of Christ rescuing him. Charles was astonished that we humans have nothing to do but simply accept Jesus, who has become to us wisdom, righteousness, sanctification, and redemption through God. Here Charles becomes convinced that the biblical doctrine of salvation by faith is true. Therefore, he had a clear conviction about the biblical doctrine of being saved by believing in the saving grace of Christ. In his diary, he wrote: "From this time I endeavored to ground as many of our friends as came in this fundamental truth, salvation by faith alone, not an idle, dead faith, but a faith which works by love, and is necessarily productive of all good works and all holiness."<sup>5</sup>

But even after that day, Charles was still suffering from the pain of the disease. People continued to pray and read scriptures with Charles. On Sunday, May 21, Charles was sleeping in peace, confident that the Holy Spirit would come to him. At that moment Charles heard a voice. "In the name of Jesus of Nazareth, arise, and believe, and thou shalt be healed of all thy infirmities."<sup>6</sup> The person who spoke to Charles was Mrs. Musgrave, Bray's sister. While praying for Charles, she felt the voice of Christ assuring her that the power of the Holy Spirit would heal and restore his body and soul. Considering herself an ordinary layperson, Mrs. Musgrave hesitated to deliver such a message to a holy priest like Charles. However, she was filled with a strong conviction to obey God's will and finally mustered the courage to share the message Christ had given her. Her words deeply resonated with Charles, and he became convinced it was the voice

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<sup>5</sup> Wesley and John, *Charles Wesley: A Reader*, 99.

<sup>6</sup> Wesley and John, *Charles Wesley: A Reader*, 98-99.

of Christ. This moment marked a turning point for Charles, enabling him to reclaim his faith and renew his energy with a newfound strength.<sup>7</sup> This is the account of Charles Wesley's conversion experience. Through his friends' constant spiritual support and passionate prayers in the face of death, Charles was able to experience saving grace in his heart, gain saving faith, and receive the assurance of salvation. Two days following his conversion experience, on May 23, Charles composed a hymn later titled 'Christ the Friend of Sinners' for his experience.<sup>8</sup>

### *The Evangelist and Preacher*

After his conversion, Charles Wesley underwent a profound transformation in his life and ministry. Once known for his introverted and shy nature, avoiding public engagements, he became passionately dedicated to evangelism after experiencing the healing and grace of the Holy Spirit. Renewed by the power of the Spirit, Charles began sharing his testimony of salvation with friends and members of the church. He emphasized the truth that salvation comes through faith, recounting the miracles and inner transformation he had experienced. His testimony resonated deeply with many, moving them toward the path of salvation. Charles's sincere story left a powerful impact on those around him, inspiring many to embrace a newfound faith in Christ. He longed for others to experience the inner peace, joy, and healing gifts of the Holy Spirit that he himself had encountered, and he actively visited churches and clergy to spread this grace.

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<sup>7</sup> Jin Doo Kim, *"The Life and Hymns of Charles Wesley: Still More Love"* (Seoul, SK: KMC, 2015), 65.

<sup>8</sup> Hyun Joo Lee, *"Charles Wesley in hymn poetry, Jesus, He is the soul of my music"* (Seoul, SK: Faith and Intelligence Publishing House, 2019), 41.



His mission extended beyond personal experience, as he committed himself to helping others grow spiritually and feel the direct influence of the Holy Spirit. His evangelism was not just about sharing his own journey, but about providing others with opportunities for their own spiritual renewal.<sup>9</sup>

While Charles is often remembered as a hymn writer and poet, his diaries reveal that he was also a passionate preacher and evangelist. Like his brother John Wesley, Charles traveled across England, Wales, and Ireland, playing a crucial role in spreading the Methodist faith.<sup>10</sup> He was especially inspired by George Whitefield's outdoor preaching, where he saw large crowds moved to repentance, joy, and praise through the grace of Christ's atonement. Witnessing this, Charles realized the importance of reaching out directly to people rather than waiting for them to come to church. This led him, alongside his brother John, to begin outdoor preaching, breaking from traditional Church of England practices. From his early 30s, Charles devoted around ten years to outdoor ministry, committing himself wholeheartedly to evangelism and revival.<sup>11</sup>

### **The Influence of Charles' Praise Ministry on the Early Methodist Revival Movement**

Charles Wesley had a great influence on the early Methodist revival movement. Charles, along with his brother John Wesley, were key figures in the Methodist revival movement. First, Charles started the Holy Club while he was a student at Oxford, which

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<sup>9</sup> Kim, *The Life and Hymns of Charles Wesley*, 73-74.

<sup>10</sup> Wesley and Kenneth, *The Sermons of Charles Wesley*, 20.

<sup>11</sup> Kim, *The Life and Hymns of Charles Wesley*, 78-80.

was the starting point of the Methodist movement. He was also the first person to be called a Methodist. In other words, strictly speaking, the first Methodist was Charles Wesley.<sup>12</sup>

### *Fostering Public Participation and Community Building*

During the early Methodist movement, John and Charles Wesley preached in the open air on the streets, sharing the gospel with many people. John created a Methodist organizational system, urging those who were moved by his preaching to become members of local Methodist societies. While John excelled in managing and leading the organization, Charles Wesley had a talent for music. His talents shined in the praise ministry. Charles composed 9,000 hymns and psalms, and his songs were widely sung in public gatherings. His praise ministry greatly contributed to the public participation and community formation in the Methodist revival movement. For example, Charles Wesley's praises were composed in a way that anyone could sing together, which led to public participation in Methodist revival meetings. The Methodist revival movement was centered around large-scale outdoor sermons and meetings, and in this environment, people experienced spiritual unity by singing Charles Wesley's praises together. Praise had a powerful power to bring people together, and through this, the Methodist community was formed more firmly. Charles's praises were not simply for listening, but for everyone to sing together, which played a major role in forming a strong sense of

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<sup>12</sup> Lee, *Charles Wesley in hymn poetry, Jesus, He is the soul of my music*, 230.

solidarity and community among believers.<sup>13</sup> In other words, Charles' hymns were not just songs of praise, but important tools for forming and strengthening a faith community. Through praise, people from various classes could come together, share their faith, feel a sense of unity, and form spiritual solidarity. Charles's hymns were composed so that anyone could easily sing along, and the congregation could experience solidarity as a community by singing together. These hymns played a significant role in forming and maintaining a faith community in the early Methodist revival movement and were an important factor in spreading the Methodist faith widely among the public.

#### *A Tool for Evangelism and Spreading Gospel*

Without Charles Wesley's praise ministry, John Wesley likely wouldn't have achieved the same level of success in the Methodist revival. While John focused on preaching theology and doctrine, Charles conveyed those same messages through hymns. His hymns were a poetic expression of the gospel, beautifully summarizing and transforming biblical themes into simple, memorable melodies that were easy for people to learn and sing. This made his hymns an incredibly effective tool for spreading the gospel. In fact, many testified that they received more spiritual insight and grace through Charles' hymns than through sermons, and it's said that more people found salvation through his music than preaching alone.<sup>14</sup> In other words, Charles Wesley's praise became a powerful tool for evangelism. His hymns went beyond simply providing

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<sup>13</sup> John R. Tyson, "Invitation to Christian Spirituality: An Ecumenical Anthology" (New York, NY: Oxford University Press, 1999), 318-319.

<sup>14</sup> Kim, *The Life and Hymns of Charles Wesley*, 162.

musical inspiration and played a role in conveying the core message of the gospel to people. His hymns expressed the Bible's salvation story and the core doctrines of Methodist theology in poetic and easily understandable lyrics, and through this, they enabled believers to naturally learn the truth of faith. Many people were deeply spiritually moved by Charles' praise and experienced the grace of repentance and salvation through praise.

### *Expressing Faith and Emotions*

His praise ministry became the beginning of congregational singing in the history of the church. Congregational singing refers to the praise that believers freely sing with their hearts and voices. Believers freely expressed their faith through poetry and song and confessed their faith completely with their hearts. So, Charles's praise ministry made Christianity a religion of the heart and breathed vitality and dynamism into the Methodist revival. It also made Christianity a religion of the common people and folk religion. It was the most powerful factor in the success of the Methodist revival movement. Charles Wesley's hymns helped Methodists express their religious experiences emotionally. His hymns allowed them to express emotions experienced in their religious life, such as guilt, repentance, joy of salvation, and assurance of faith, through songs, and through these, they could freely confess their emotions to God. The Methodist revival movement did not stop at simply spreading doctrine, but also emphasized the experience of faith, and Charles's hymns were an important channel that allowed these religious experiences to be expressed through hymns. Hymns such as "O for a Thousand Tongues to Sing" are

representative examples of expressing the joy of being saved.<sup>15</sup> In other words, Charles's praise was a tool for expressing religious emotions and experiencing healing. His hymns allowed for the natural expression of various emotions such as repentance, the joy of salvation, and the assurance of faith, and through this, believers experienced deep communion with God. His praise was not simply an element of worship, but an important channel through which believers could confess their inner pain and sins to God and find spiritual peace.

### **The Power of Praise Shown in Charles Wesley's Ministry**

#### *Peace and Joy*

In January 1736, John and Charles Wesley set out on a missionary journey to Georgia. There were about 120 passengers on board, the majority of whom were British and German Moravians. During the voyage, they encountered a huge storm, and the rough waves pounded the ship, and the seawater rushed into the rooms. The passengers suffered from severe vomiting, and the waves even crashed into people. Charles had been in bed with a severe headache since the beginning of the voyage, and he felt fear and anxiety whenever the storm came. There were several moments when it seemed as if the ship would sink and all the passengers were in danger of death.<sup>16</sup>

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<sup>15</sup> Kim, *The Life and Hymns of Charles Wesley*, 157-158.

<sup>16</sup> Kim, *The Life and Hymns of Charles Wesley*, 52.

When Charles Wesley was gripped by the fear of death, and many others, including himself, trembled in fear, He saw a group of people singing a hymn. They were the German Moravians. The Moravian believers displayed a completely different attitude. Even in the midst of the storm, they sang hymns and worshiped God with a calm spirit. Charles witnessed this scene and experienced the amazing power and strength of praise. Men, women, children, and the elderly all of them were singing hymns of thanks rather than without fear. They possessed a firm belief, despite difficulties, based on complete trust and genuine devotion to God. Despite a storm that struck the ship, the Moravians replaced fear with praise, raising their voices in worship to God. Their faces reflected joy and peace, not fear, as they sang together, fully entrusting themselves to God's care. Charles Wesley was profoundly astonished by this sight. Despite their own anxiety, the Moravian believers steadfastly praised God even in terrible situations. Their praise transcended mere melody, serving as a spiritual instrument that illuminated the profundity of their faith. Through their praise, Charles began to comprehend the source of genuine peace and joy, even among hardship.<sup>17</sup>

The most important lesson Wesley learned from the Moravian believers' actions was that praise was not simply a means of expressing human emotions, but a spiritual power that comes from a deep relationship with God. Praise was an act of faith in which believers confessed their faith and trusted God even in times of crisis. This incident made Wesley realize that praise was not simply a part of worship, but a powerful tool for relying on God in all moments of life, especially in times of despair and fear. Through

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<sup>17</sup> Kim, *The Life and Hymns of Charles Wesley*, 53-54.

praise, the Moravian believers fixed their hearts on God and trusted in His sovereignty and protection. This trust brought peace within them, and that peace was expressed outwardly in joy and praise. Ultimately, their praise was born of faith, not fear, and this had a great influence on Charles Wesley.<sup>18</sup> the Moravian believers sang praises without fear, even with the storm threatening their lives, and because of that, they found both mental and spiritual peace. Their praise served not merely to maintain composure but also to strengthen their conviction that God was indeed sovereign over the unfolding events. It demonstrates that the power of praise goes beyond emotional comfort; it actually strengthens the foundation of faith.

Through this event, Charles recognized that praise extended beyond mere musical expression. It possessed the ability to access genuine spiritual power. Believers could find peace by trusting God rather than letting their emotions fluctuate. Praise showed their trust, and it brought them delight from relying on God.

We can find similar examples of this power of praise even in the Bible. According to Acts 16, Paul and Silas were severely beaten and imprisoned for preaching the gospel. Both of their feet were shackled so that they could not move. They were in a desperate situation where they might be executed the next day. But surprisingly, Paul and Silas prayed in the middle of the night and praised God. They sang praises to God loud enough for the others in the prison to hear. The other prisoners watching Paul and Silas must have thought they were crazy. It is because, no matter who sees it, it's a hopeless situation, but they're rejoicing, giving thanks, and singing praises. Why were Paul and

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<sup>18</sup> Lee, *Charles Wesley in hymn poetry, Jesus, He is the soul of my music*, 232.

Silas able to do that? It is because there was ultimate peace and joy in the midst of them that was not taken away. That is the power of praise. It is the same. That night Charles Wesley found unshakable peace and joy in the praises of the German Moravians. Through praise, we can enjoy peace and joy. That is the power of praise.

### *Repentance*

Charles Wesley's prison ministry is one of the most powerful examples of his ministry of praise. On July 10, 1738, after experiencing conversion, Charles visited the prisoners of Newgate Jail in London and preached the saving grace. He also sang hymns while preaching. The hymn that Charles sang most frequently with the prisoners was 'On the Crucifixion' by his father, Samuel Wesley. The hymns that Charles sang with the prisoners played a significant role in the prisoners' repentance and conversion. In this ministry, praise was not simply a comfort or emotional expression, but a tool that brought about deep spiritual change and repentance. As the prisoners sang this hymn, they came to believe that Jesus died as a substitute for sinners. As Charles fervently praised and prayed with the prisoners, at that moment, he saw their faces glowing with peace and joy. For prisoners facing execution, praise played an important role in allowing them to face their sins in the face of fear and confess them to God. The praise delivered by Charles Wesley sang of God's grace and forgiveness, and this praise led the prisoners to deeply realize their sins and repent. The lyrics of the praise reminded them of God's love and the



redemption of Jesus Christ and presented the hope that they could be forgiven even though they were sinners.<sup>19</sup>

In Charles Wesley's prison ministry, praise went beyond mere emotional comfort to actually bring forth the fruit of repentance in their lives. Through praise, prisoners faced their sins seriously before God and made the decision to turn from them. As they sang praise, the weight of their sins became lighter, and their hope for God's forgiveness sprouted, resulting in a true spiritual transformation. Many prisoners truly repented through praise, and even when they were on their way to the execution ground, they were able to face death with peace of mind, praising God. Praise was not just a song to them, but a way to experience the grace of salvation. Through praise, they opened their eyes of faith to look forward to eternal life beyond the fear of death, and in the process, they bore the fruit of repentance.<sup>20</sup>

Through Charles' prison ministry, we can see the power of praise and how it affects an individual's conversion and change. Charles Wesley's prison ministry demonstrated the power of praise beyond simple musical expression; it served as a potent spiritual weapon encouraging prisoners' repentance and the experience of mercy from God. Through praise, prisoners attained an awareness of their sins and genuine repentance, enabling them to shift their hearts towards God until their last breaths. Charles' ministry of praise served as a means of repentance, imparting the hope of salvation to criminals and leading them into a restored life.

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<sup>19</sup> Lee, *Charles Wesley in hymn poetry, Jesus, He is the soul of my music*, 51-53

<sup>20</sup> Lee, *Charles Wesley in hymn poetry, Jesus, He is the soul of my music*, 54-58.

### *Emotional and spiritual healing and restoration*

Charles Wesley's hymns served as powerful tools for spiritual healing and restoration. Many of his hymns fostered a deep communion with God and offered comfort and peace to wounded souls. Charles believed that worship should not merely be a ritualistic obligation but a space where one could experience deep communion with God and the healing of the soul. His hymn "Jesus, Lover of My Soul" perfectly illustrates this aspect of spiritual healing. The hymn speaks of human frailty in seeking refuge in God and of God's grace in accepting and protecting that frailty. It became a source of great strength for those who sought comfort by relying on God in their suffering.<sup>21</sup>

Wesley's hymns played a crucial role in helping individuals lay down their pain, anxiety, and fear before God and find spiritual peace in His grace and protection. These hymns were not only a means of personal solace but also a tool for communal spiritual healing and restoration.

### **A Grand Means of Grace**

Charles Wesley regarded praise as a grand means of grace. So, during the early Methodist revival movement, praise was used as a means of grace. For example, hymns played the same role as a catechism for the Methodists. In fact, many Methodists have learned the biblical Methodist doctrine easily and concisely through Charles' hymns.

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<sup>21</sup> Tyson, *Invitation to Christian Spirituality: An Ecumenical Anthology*, 323-324.

The Wesley brothers published 'A Collection of Hymns for the Use of the People Called Methodists' in 1780. Wesley called this hymnbook the "Methodist Manifesto," which means a declaration of the Methodist faith, doctrine, theology, and practice. In other words, the hymn actually played the role of experimental-practical divinity of the people called Methodists, like the subtitle of the 1780 hymnbook. In fact, many believers enjoyed singing hymns and reciting the entire hymns. John and Charles emphasized that hymns are a grand means of grace for believers as a book of prayer and a handmaid of piety. So, members of other denominations went to church empty-handed, but Methodists always carried the Bible and hymnbook, and some of them took only the hymnbook. In that sense, truly, we can say methodism was born into songs.<sup>22</sup> Charles Wesley gave a very refreshing impression to those who were bored with the hymns of the Church of England, which only sang the lyrics of the Psalms. Charles Wesley used the content of the Bible, not the text, as lyrics, and had an outstanding talent for weaving everyday events into hymns. The Wesley brothers criticized the doctrine of the Church of England, which followed Calvin's predestination at the time, and instead established the Methodist doctrine that emphasized free will, and traces of such are clearly evident in the hymns they wrote.

The preface to the hymn book created by the Wesley brothers summarizes the definition of hymns into four categories. Hymns are, first, songs that explain Christ, second, songs that proclaim faith, third, songs that respond to the calling, and fourth, songs that direct us to sanctification. The Wesley brothers, who thought that hymns had

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<sup>22</sup> Kim, *The Life and Hymns of Charles Wesley*, 158-160.

lost their piety, emphasized that hymns should be sung correctly and organized this into the hymnal. In 1780, the Wesley brothers presented the following seven rules of hymn singing in a hymn book.

“First, learn these songs before learning other songs.  
 Second, sing it correctly.  
 Third, sing the entire verse to the end.  
 Fourth, take courage and sing hard.  
 Fifth, sing humbly  
 Sixth, sing along to the beat.  
 Seventh, above all, sing spiritually.”<sup>23</sup>

The Wesley brothers' guidelines for singing hymns show how hymns were practically used as a means of grace. Furthermore, the guidelines for praise, which were used 240 years ago, are applicable to today's churches.

In this sense, Wesleyan theologian Jin Doo-Kim defined the characteristics of Charles' hymns as follows:

“First, Charles's praise was the music of the heart, and people could freely express their excitement at the grace of salvation. Second, it was a triumphant song that lifted the spirits. Third, it was holy and pious church music. In other words, Charles's hymns used secular music, but there was no secular contamination because he transformed it into sacred church music. Fourth, it was appropriately emotional and rational at the same time. In other words, it did not make people's hearts intoxicated and excited by music. Fifth, it was a simple one that anyone could easily learn and sing along with. Charles' hymns could be sung by anyone on the street, even the illiterate. Even the mob that disturbed the Wesley brothers sang Charles' hymns on the street.”<sup>24</sup>

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<sup>23</sup> Kim, *The Life and Hymns of Charles Wesley*, 166.

<sup>24</sup> Kim, *The Life and Hymns of Charles Wesley*, 167.

## Conclusion

Although Charles Wesley wrote nearly 9,000 hymns, he is not considered a great poet in the history of English literature, especially in Christian literature. The reason is that, unlike other religious poets, Charles Wesley consistently took the Methodist doctrine as a theme centering on the Bible and used repeated phrases in many poems. He didn't care about literary skills. This is because it was most important for him to deliver a proper biblical message.

Charles Wesley has been kept out of the spotlight even in Methodist Church, being overshadowed by his older brother John Wesley. However, Charles Wesley's influence on the Methodist revival movement was great. Charles Wesley was the first one to be called a Methodist and created the Holy Club, which was the motive group of the Methodist Church.

In 1738, after experiencing a conversion, Charles Wesley jumped into the Methodist revival movement with John. He traveled with John to various regions and preached the gospel. Two key events led to the rise of the Methodist revival movement: the Wesley brothers' conversion experience and the outdoor sermons. The conversion experience was an event in which the Wesley brothers experienced salvation through justification by faith, and outdoor sermons were a revival movement to spread the gospel of justification by faith.

Above all, the field in which Charles stood out was the praise ministry. He had great musical talent. He wrote lyrics that contained the theology and spirit of Methodist with a melody that anyone could sing along to. His hymn ministry has led to an amazing history in which many people were converted, repented, and accepted Jesus as their

Savior. Therefore, without the praise ministry of Charles Wesley, the Methodist revival movement could not have succeeded. In that respect, Charles Wesley's work deserves high praise. Charles Wesley's praise ministry played a significant role in the early Methodist revival movement, and the power and ability of his praise are still applied in modern church worship and praise culture today. The various characteristics revealed in Charles Wesley's praise ministry and the power of praise he emphasized provide important lessons for modern churches to achieve spiritual growth and community unity through worship and praise.

#### *Application to the Church Context*

One of the key characteristics of Charles Wesley's praise ministry was the use of praise to unite the congregation. He composed hymns that were easy for everyone to sing, ensuring that people could actively participate in worship. His hymns helped the congregation not only express individual faith but also worship together, creating a collective sense of unity and devotion. In today's church, praise can also strengthen the communal worship experience. Selecting worship songs that are easy for the congregation to follow encourages active participation, allowing everyone to join together in worship. Worship leaders can display clear lyrics and use melodies that the congregation can sing along with easily, just as Wesley's hymns did, fostering an atmosphere where everyone can engage in worship as one body.

Charles Wesley's hymns were not just worship songs but also vehicles for spreading the gospel and bringing about spiritual revival. His hymns conveyed the core message of the gospel, helping people understand the grace of Jesus Christ and leading

many to repentance and faith through the power of praise. Modern churches can similarly use praise as a tool for evangelism and spiritual awakening. Today's worship services often place as much importance on praise as on the sermon, and many people experience the gospel through worship. Worship leaders should understand the theological depth of worship lyrics and help congregants experience God more deeply through praise. Modern church praise gatherings or conferences can also utilize praise to spread the gospel, much like Wesley did, and expect spiritual awakenings and conversions to take place.

Also, Charles Wesley's hymns touched people emotionally and served as tools for spiritual healing. His songs allowed believers to express deep feelings such as guilt, repentance, the joy of salvation, and the assurance of faith, helping them experience spiritual restoration. In modern church worship, praise should help people express their emotions to God and experience spiritual healing. The time of praise should not simply be about singing but about providing an opportunity for the congregation to lay down their inner struggles and joys before God, experiencing His grace and love. Worship should be a time for emotional healing and spiritual renewal, and worship leaders can help guide the congregation into deeper communion with God through heartfelt praise.

Charles Wesley used praise as a means of grace to teach theological doctrines, helping believers understand important aspects of Christian faith such as salvation, sanctification, and Christ's atonement. His hymns served as educational tools, making doctrine easy to learn and remember. today, worship songs can similarly be used to teach biblical truths and doctrines to the congregation. Many contemporary worship songs carry deep theological meaning, and they can help believers learn and internalize key doctrines of the faith. For example, modern hymns like "In Christ Alone" convey the core

truths of Christ's atonement and salvation, serving as tools for teaching doctrine. Worship leaders can help the congregation naturally learn these truths through the lyrics of the songs they sing in worship.

Lastly, Charles Wesley emphasized that praise was not merely an emotional expression but a powerful tool in spiritual warfare. Through praise, believers could declare God's sovereignty and experience victory over spiritual battles. His praise ministry demonstrated how praise could lead to spiritual triumphs. In today's church, praise can be used as a weapon in spiritual warfare. During worship, praise can be a time for declaring God's power, enabling believers to experience victory in their spiritual struggles. Worship leaders can structure praise in such a way that it helps the congregation enter into God's presence and gain spiritual strength, overcoming fear and anxiety. Many modern churches emphasize praise as a way to experience spiritual breakthroughs and victories, following the same principles of spiritual triumph through praise that Wesley demonstrated.

#### *Application to the Praise Workshop*

Charles Wesley's praise ministry is not just a historical event but continues to have a powerful impact on modern church worship and praise culture. The communal aspect of praise, its role in spreading the gospel, emotional and spiritual healing, doctrinal education, and victory in spiritual warfare are all characteristics of Wesley's praise ministry that can be effectively applied in today's worship. By learning from Wesley's ministry, modern churches can use praise as a tool for deeper worship experiences and to bring about lasting spiritual transformation in the lives of believers. According to



“Thought on the Power of Music” (1779), for Charles Wesley, the power of music is the power to influence listeners and to create various emotions in people's hearts. He believed that music is a great and precious art. He realized early on that music was the most effective tool for spreading Methodism.<sup>25</sup>

As we can see from the praise ministry of Charles Wesley, there is great power in praise. Praise fills the heart with joy and peace and heals the heart. There are two kinds of music in this world. The first is music that is sensuous and pleasing to our ears, and the other is music that delights and brings joy to the depths of our souls. The pleasure of sensual music is brief and eventually brings anxiety to an end. However, praise after accepting Jesus brings peace to our souls. For example, even in the midst of a great storm, the Moravians did not falter and looked to God in silence while singing hymns. When joy and peace overflow through praise within us, anxiety and worry disappear. That is the power of praise that Charles Wesley experienced.

Also, a common phenomenon that appeared when Charles preached the gospel and sang praises was that people shed tears and cried out and repented. Charles wrote lyrics about the atonement of Jesus Christ and emphasized free grace. People repented and experienced conversion by singing Charles' hymns. When Charles preached the gospel to the prisoners on death row and sang praise together, prisoners shed tears and repented. Praise has the power to soften a hard heart. By doing so, the sinner can realize they are a sinner and repent before God.

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<sup>25</sup> Lee, *Charles Wesley in hymn poetry, Jesus, He is the soul of my music*, 16.

In this way, I would like to apply the power of praise shown in Charles Wesley's praise ministry to my ministry context. Specifically, I will practice this through the six-week praise workshop. Basically, I will educate attendees in the sessions about the biblical meaning, attitude, and power of praise. Through praise practice, people will be provided with an opportunity to experience the true power of praise. They will open their hearts and go deep into praise. I expect that they will be able to enjoy inner joy, peace, and the thrill of salvation, along with repentance through praise.

Also, Charles Wesley regarded praise as a means of grace. Some argue that holy communion and the Word of God are the only means of grace. However, the Wesley brothers emphasized that praise is a grand means of grace to keep believers in daily piety. In fact, early Methodists used praise as a means of grace. For example, many Methodists learned doctrine through hymns. There was even a rumor that Methodists would bring hymns to church even if they did not bring their Bibles. As such, hymns played the same role as a catechism for the Methodists. In the same context, I would like to use praise as a means of grace in the praise workshop. Participants will practice praise in their daily lives. Traditionally, there has been a movement of daily prayer and daily Bible reading within the church. However, I have never heard of singing praise every day. As such, the practice of singing praises every day is unfamiliar. But this is a change of thinking. Participants can use praise as a means of grace by singing praise daily. I look forward to the transformation that will happen when we use praise as a means of grace in our daily lives. Thus, this DMin project was inspired by Charles Wesley's praise ministry.

## **CHAPTER FOUR**

### **THEOLOGICAL FOUNDATIONS**

I chose a theology of praise as a theological foundation for my project. The topic of praise is rarely discussed, in contrast to the frequent mention of prayer. We often find seminars and workshops on prayer in our local churches, but this is not the case with praise. We are well versed in praying for our needs, but how frequently do we give thanks to God for his character and deeds?

Music has played a large part in the church for centuries. Church music was mainly used for the purpose of praising God during worship service. Reformer John Calvin believed that music was a gift from God that needed to be used to praise God. St. Augustine also argued that praise must be a tribute to God. As such, praise was a big part of the history and tradition of the church. However, many Christians today tend to think of praise as separate from worship. Some people think of praise as a preparatory stage before worship begins. Even in my context, I am struggling with these issues. However, this is due to a lack of a theological understanding of praise. Therefore, in my theological foundation paper, I will address the theological concept of praise and why it is important. First, I will theologically clarify what praise and worship are. Praise is included in the category of worship, but worship and praise are not synonymous, so it is necessary to distinguish them. Then I will look at the theological meaning of praise and who is the object of praise. And I'll also address the theological principles of praise and the purpose

and reason of praise. Finally, I will conclude this article by examining the method of praise and the power of praise in the Bible.

The necessary data and opinions of theologians will be presented. Interpretation and analysis of the original language will follow if necessary. I will also look at examples of practical praise in the Bible. As a result, the process of exploring the theological meaning of praise is expected to make a great contribution to my project. Since the theme of my project itself is praise, it is very important to establish its biblical and theological meaning. Also, if I organize the theological meaning of praise well in this paper, I will be able to use it in the praise conference later.

## **Worship and Praise**

### *Definitions of Worship and Praise*

Worship and praise are deeply interconnected. but they differ in their essential meanings and roles. Then what is worship and praise? Let's first look at the meaning of worship. The term "Worship" comes from the Anglo-Saxon word "Worth-Scipe". This word is a compound of the word "worth" and the word "ship," which means to ascribe honor to someone deserving respect. To worship God is to acknowledge the value of God. God's value is enough to receive our love, obedience, and gratitude. Therefore, worship is to give God the highest value, to humbly give thanks, praise, glory, and honor to God with all our heart and soul.<sup>1</sup>

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<sup>1</sup> Yongman Im, *Introduction to Church Music* (Seoul, SK: Presbyterian Press of Korea, 2014), 27.

Specifically, in the Old Testament times, as an act of atonement for God, the Israelites worshiped by performing a ceremony of atonement with the blood of a sacrifice once a year. That was what the law of God required. In this ceremony, when the person offering the sacrifice lays hands on the sacrifice, the sin is transferred to the sacrifice and dies instead, which means that the person's sins are forgiven as a result. In the New Testament era, gratitude and praise for the redemption of Jesus Christ naturally became a worship ritual. Specifically, they refer to teaching, scripture reading, praise, prayer, thanksgiving, and holy communion. In other words, worship can be defined as a religious act in which the people of God receive salvation through Jesus Christ and praise God for the thrill and gratitude of the salvation. Therefore, worship is the most important, most urgent, and ultimate act for Christians.<sup>2</sup>

Above all else, the priority in worship is to glorify God. One of the characteristics of Christian worship is that the object of the worship is clear. According to a Korean theologian Yongman Im, Worship is a dialogue of call and response between God and humans. Worship is the singing, praying, and confession of believers to God.<sup>3</sup> In other words, worship is giving glory, thanks, and praise with all your heart, mind, and soul. Therefore, worship must contain our mind, body, will, and sincerity. There must also be thanksgiving and praise. Reformer Calvin said that worship is prayer and praise. According to Calvin, worship is a prayer for God and praise for God. Humans worship through the medium of language and actions. Poetry is an artistic expression of language.

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<sup>2</sup> Im, *Introduction to Church Music*, 28.

<sup>3</sup> Im, *Introduction to Church Music*, 29.

And the expression of this poem in action is music and praise. Therefore, praise is an important and essential element of worship.<sup>4</sup>

Then what is the praise? Essentially, praise is an act of expressing gratitude and glory to God. Praise is an expression of a heart that raises, adores, and honors God, often through holy songs or performances that are sung or performed in honor of God. Theologically, praise is an affirmation of God's attributes and deeds, lifting Him up with joy and reverence. It is an intense emotional expression of gratitude and glory to God. It is an expression of joy, awe, and love for God and is itself an important element in promoting spiritual experiences. In other words, Praise involves both emotional and spiritual responses. It is not just an expression of feeling but a deep, spiritual reaction that directs our inner being toward God. This response can manifest in a variety of circumstances, pain, joy, gratitude, and repentance, and allows believers to purify their emotions, drawing them into a closer relationship with God. Praise becomes more than a joyful expression; it is a powerful instrument of spiritual breakthrough and restoration, enabling believers to experience the essence of God more fully while humbly submitting themselves before Him. For example, there are many verses in the Psalms that praise God in times of suffering and proclaim His greatness. Through these expressions, believers can entrust their situations to God and find spiritual recovery and emotional comfort. The frequent mentions of praise throughout the Psalms show that praise is not merely a form of music but a central element in the believer's journey and relationship with God.

In the same context, a Methodist theologian Charles Wesley used praise as a

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<sup>4</sup> Im, *Introduction to Church Music*, 30.

grand means of grace. In other words, Charles used praise as a spiritual tool. In addition, praise theologian Bob Sorge expressed this characteristic and concept of praise as a 'spiritual weapon.'<sup>5</sup> The weapons of our warfare are not worldly, and through praise, believers can experience spiritual victory. Praise is a critical means for fighting spiritual oppression and finding inner peace, enabling us to approach God and entrust Him with our burdens and struggles. When we praise God, we experience a strength that surpasses our limitations, finding release and healing in His presence. This suggests that praise plays an important role in spiritual breakthroughs and inner transformation.

#### *Distinctions and interactions between Worship and Praise*

We can say praise is one of the components of worship in terms of giving thanks and glory to God. However, praise and worship are not the same concept or synonym. Some people tend to think the two words are the same thing, but they are not. Also, some people think of praise as a preparatory step for worship, but it is not. Rather, praise is central to worship. Praise and worship each have their own unique essence and purpose.

To elaborate on the distinctions between worship and praise, worship signifies an ultimate devotion to God that encompasses all aspects of a believer's life, while praise serves as a specific expression of gratitude and reverence within worship. Worship is not limited to particular times and places but includes one's posture of life in daily commitment to God. As described in Romans 12:1, Paul's concept of worship as a "living sacrifice" implies a lifestyle of continual dedication and obedience to God in all

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<sup>5</sup> Bob Sorge, *Exploring Worship* (Kansas City, MO: Oasis House, 2018), 76.

circumstances. On the other hand, praise is a direct expression of love and reverence for God. When we lift our hearts to praise God, we often experience spiritual breakthroughs and inner restoration, even amid suffering. Drawing on Charles Wesley's theology, praise functions as a spiritual weapon, helping believers entrust their circumstances to God and experience the Holy Spirit's presence. In this way, praise is not only a means of emotional solace but also a powerful vehicle for spiritual renewal and healing.<sup>6</sup>

The interaction between worship and praise is intimate and essential. Praise helps worshipers focus more deeply on God, enriching the entire worship experience. Praise strengthens the emotional and spiritual connection between God and the worshiper, enhancing the authenticity of worship. When praise is offered at the beginning of worship, it helps worshipers feel a closer relationship with God, infusing the whole worship experience with a sense of vitality. Additionally, praise empowers believers to maintain a life of worship beyond the church service, sustaining them spiritually in their daily lives.

In conclusion, worship signifies holistic devotion to God, while praise is the specific act of expressing gratitude and love for Him within that devotion. These two acts are inseparable, each strengthening and enhancing the other. Through worship and praise, believers maintain a posture of devotion to God and continue to grow spiritually.

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<sup>6</sup> Sorge, *Exploring Worship*, 37.



### **The Theology of Praise**

Then what is the praise in theologically? Psalm 9:1-2 says "*I will give thanks to the Lord with my whole heart; I will tell of all your wonderful deeds. I will be glad and exult in you; I will sing praise to your name, O Most High.*" In that sense, praise is a word that means a song of thanksgiving toward God, the Creator and Savior of all things.

Theologically, praise is an act of giving glory to the triune God. In other words, it is to give thanks and glory to God in response to God's saving grace. In the Old Testament times, the Levites offered music of praise and thanksgiving to God. Praise played a large part in Israel's history. By the time of King David, praise had undergone tremendous development and change. A Levitical choir was organized, and its members were the chiefs of Levi. At that time, members of the choir were spiritual leaders. In other words, praise was the center of worship.

Reformer Martin Luther was a theologian who greatly emphasized the role of praise in worship. According to Martin Luther, the object of praise should only be God, and the content must also be praising God. According to him, music is God's creation and God's great gift to human beings. Luther emphasized the role of praise in worship, saying that the gospel was proclaimed through God's music. However, at that time, praise was a privilege only allowed to some priests. So, he tried to popularize church music. He used familiar melodies and music in worship. This is the same way that Charles Wesley did during the Methodist Revival. Previously, the lyrics of the praise song were written in Latin, but he used it in German and encouraged the congregation to praise it together. His attempt reformed the musical tradition of the Catholic Church in the 16th century. In

other words, Luther, who emphasized the role of praise, not only reformed the religion but also reformed church music.<sup>7</sup>

Praise originally meant to praise or honor what a particular object has achieved. The broad meaning of praise can be said to be an act of worship that gives thanks and glory to God. In a narrow sense, it can be said to be music and expression to honor God. Therefore, praise is a part of worship and has its own characteristics and principles.

### *The Object of Praise*

Then Who are we to praise? It is God. Numerous passages of the Bible exalt and praise the name of God. Especially in the Psalms, we can find many passages praising God for His righteousness. For example, Psalm 7:17 says, “*I will praise the Lord According to his righteousness: and will sing praise to the name of the Lord most high.*” When we define the attributes of God, we often think of the love but that is not all. In essence, God is worthy of praise. That's an important attribute of God. Not a few passages in the Bible testify that God is to be praised. Countless verses testify to this. In addition, the Bible testifies that God created human beings to be praised, created all things in the universe to be praised, and is praised from eternity to eternity.<sup>8</sup>

When God is the object of praise, the entire universe becomes the subject that lifts Him in worship. This idea is beautifully illustrated in Psalm 148:1-5, which proclaims: “*Praise the Lord! Praise the Lord from the heavens; praise him in the heights! Praise*

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<sup>7</sup> JeongSook Jeong, *Theology of Church Music* (Seoul, SK: The Christian Literature Society of Korea, 2015), 200-203.

<sup>8</sup> Myunghwan Kim, *Easy Listening to Praise Theology* (Seoul, SK: Yesol, 2023), 44-47.

*him, all his angels; praise him, all his host! Praise him, sun and moon; praise him, all you shining stars! Praise him, you highest heavens, and you waters above the heavens! Let them praise the name of the Lord, for he commanded, and they were created.”* This passage reveals that the very purpose of the universe and all creation within it is to glorify God. Humanity, as part of this creation, is also intricately designed to offer praise to God.

The act of praise is not merely an obligation but a reflection of our true purpose and the fulfillment of God's creative intent. Just as the sun, moon, and stars fulfill their roles by glorifying God through their existence, we as human beings are uniquely equipped to consciously and willingly offer our praise to Him. Our voices, thoughts, and actions align with the divine purpose when directed toward His glory. Furthermore, praise is an acknowledgment of God's sovereignty and power as Creator. It affirms our dependence on Him and connects us to the greater rhythm of creation's worship. Through praise, we join the cosmic chorus that continually declares God's majesty. Unlike inanimate objects or celestial bodies, humans have the unique ability to praise God with understanding, gratitude, and love, making our worship distinct and deeply relational. Ultimately, to live a life of praise is to align with the divine design of the universe. It is an act of obedience, gratitude, and celebration of God's glory, reminding us that our existence, like that of the stars and heavens, finds its highest meaning in exalting the Creator.<sup>9</sup>

Then, when we say to praise God, what should we praise about? Pastor Martin Lloyd-Jones, one of the greatest preachers of the twentieth century, presented in detail

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<sup>9</sup> Kim, *Easy Listening to Praise Theology*, 54-57.

what we should praise. First, we must praise the nature of God and the splendid greatness. We must also praise the glory of God. The Bible testifies everywhere about the glory of the Lord. Everything in the world is filled with the glory of God. We should also praise the wonderful mystery of the Lord's incarnation. Jesus laid down the glory of heaven and came in human form to save the creatures on earth. That is the miracle of the incarnation. We can only thank Jesus for the love and sacrifice of Him, who loved us even to death when we were sinners.<sup>10</sup>

### *The purpose and reason for the praise*

Why should we praise, and what is its purpose? First and foremost, praise is a command from God. The theology of praise emphasizes that it is not merely an option but a divine mandate. Throughout the Psalms, we find numerous verses instructing us to praise the Lord. For instance, Psalm 150:6 proclaims, "*Let everything that breathes praise the Lord! Praise the Lord!*" As a command from God, praise is an act of obedience. It requires us to use our voices and instruments to glorify Him. Notably, God does not request or ask for our praise as though He were in need; instead, He commands it as a king commands his subjects.<sup>11</sup> Praise, therefore, is not only a form of worship but a fundamental reason for our creation. God desires to be praised by humanity, and this act of worship aligns with the very essence of human existence. The prophet Isaiah confirms this purpose in Isaiah 43:21: "*The people whom I formed for myself so that they might*

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<sup>10</sup> Martin Lloyd Jones, *Singing To The Lord* (Gwynedd, WS: Bryntirion Press, 2003), 115-134.

<sup>11</sup> Sorge, *Exploring Worship*, 46.

*declare my praise.*” This verse clearly articulates that our existence is intricately tied to the act of praising God. This central idea is woven throughout the Bible, presenting praise as the essence of why we are here.<sup>12</sup>

According to the praise theologian Kim Myeong-hwan Kim, another purpose of the praise is to please God. The most important thing in the law of Moses was the sacrifice, and the purpose of the sacrifice was also to please God. Then why should we please God? It is related to the purpose of sacrifice. Who makes sacrifices and why? Sinners offer sacrifices. In other words, the way was opened for sinners who had broken their relationship with God to be forgiven of their sins by offering sacrifices, that is, by pleasing God.<sup>13</sup> When we offer praises to God, God is pleased and dwells in our praises. Also, when we praise God, God responds to us.<sup>14</sup> So, ultimately, the purpose of praise is to please God. Also, there is power in praise. When we praise, we can experience the power of praise. As we offer praise, God pours out power and blessings for us. Even in order to experience the power of such praise, we must give praise to God.

### **Theological Principles of Praise**

In the Bible, praise is often likened to a sacrifice. Hebrews 13:15 says, “*Through him, then, let us continually offer a sacrifice of praise to God, that is, the fruit of lips that confess his name.*” With the coming of Jesus Christ, the need for sacrificial offerings involving animal blood was fulfilled, yet praise remains as one of the spiritual sacrifices

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<sup>12</sup> Kim, *Easy Listening to Praise Theology*, 58.

<sup>13</sup> Kim, *Easy Listening to Praise Theology*, 180-182.

<sup>14</sup> Sorge, *Exploring Worship*, 47.

that believers continue to offer to God. This highlights a significant theological parallel: praise, like the Old Testament sacrifices, is a sacred act of devotion and worship that must be offered with reverence and care.<sup>15</sup>

Pastor Hyuk Shin claims that the sacrificial offerings in the Old Testament have one important thing in common: they were “flawless.” The sacrifices offered to God had to be without blemish, and the priest offering them had to be without blemish. The reason why this must be so is, of course, that both the sacrifice and the priest symbolize Jesus Christ.<sup>16</sup> The same principle applies to praise. If we say that praise is a sacrifice offered by the lips to God, then it must be offered flawlessly according to the principle of the sacrifice. Of course, it is impossible for us to give completely flawless praise. The offerings of the Old Testament and the priests were not perfect in themselves. However, sacrifices made faithfully according to God's laws are called blameless sacrifices.

### *Praise as a Blameless Offering*

If we view praise as a sacrifice offered to God through our lips, then it must be offered with sincerity and a heart aligned with God's will. While human beings are inherently imperfect and incapable of offering flawless praise, God accepts offerings made faithfully and with genuine intent. In the same way that Old Testament sacrifices were considered "blameless" when offered according to God's instructions, praise becomes a pleasing sacrifice when offered with a heart that seeks to honor God.

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<sup>15</sup> Hyuk Shin, *The Song on Top of the Song* (Seoul, SK: Life Tree Press, 2016), 14-15.

<sup>16</sup> Shin, *The Song on Top of the Song*, 24-25.

Leviticus 22:22 outlines specific conditions for sacrificial offerings: “*Anything blind, or injured, or maimed, or having a discharge or an itch or scabs these you shall not offer to the Lord or put any of them on the altar as offerings by fire to the Lord*” This passage emphasizes that offerings must meet God’s holy standards. Faithfully adhering to these standards demonstrated the worshiper’s reverence and devotion. An offering chosen faithfully according to these conditions can be said to be blameless. Those who wish to offer sacrifices to God should strive to select and offer sacrifices that meet the conditions set by God. That is the right attitude of those who offer sacrifices. The same goes for praise.<sup>17</sup> Just as the Israelites were required to approach their sacrifices with reverence and careful attention to God’s commands, believers today are called to offer their praise with the right attitude. This means praising God with a heart that is humble, pure, and fully devoted to Him. It also involves preparing ourselves spiritually, just as the priests prepared themselves before presenting offerings. Preparation for praise might include confessing sins, meditating on God’s Word, and intentionally focusing on His attributes and works.

### **The Methods of Praise**

Then how should we praise God? Psalms 33:1-3 shows well several important principles about how we should praise. “*Rejoice in the Lord, O you righteous. Praise befits the upright. Praise the Lord with the lyre; make melody to him with the harp of ten strings. Sing to him a new song; play skillfully on the strings, with loud shouts.*”

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<sup>17</sup> Shin, *The Song on Top of the Song*, 26.

From this, we see four important principles: rejoice in the Lord, make a melody, sing a new song, and play the strings. Each of these offers guidance on how to approach praise with sincerity, depth, and reverence.

### *Rejoice in the Lord*

The foundation of praise begins with a joyful heart. True praise flows from a heart that rejoices in the grace of salvation and the wonders of God's character and works. It is not merely music or a routine act but an expression of profound gratitude and delight in the Lord. Authentic praise originates in the depths of the soul, arising from the transformative experiences of being forgiven, redeemed, and accepted as God's child through Jesus Christ.

Genuine praise must also align with the condition of the heart. Actually, praise begins first in our hearts. When we sing praises, we should give our hearts to God. People are different on the outside and inside. No one knows what is inside a person but him or herself. While outward expressions like singing or clapping may appear enthusiastic, they hold no value if the heart is disconnected or distracted. Therefore, as we sing for God with our mouths, our hearts can be filled with different thoughts. Also, it may not be sincere. Above all, God is the one who sees the heart of man. 1 Samuel 16:7 says *"The Lord does not look at the things people look at. People look at the outward appearance, but the Lord looks at the heart."* Therefore, before we lift our voices in praise, we must examine our hearts, ensuring that our worship is sincere and focused on God.<sup>18</sup> A practical approach to fostering this joyful attitude is to meditate on God's grace

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<sup>18</sup> Shin, *The Song on Top of the Song*, 30.



and the blessings He has bestowed upon us. Reflecting on His works in creation, redemption, and providence helps to cultivate the gratitude necessary for meaningful praise.

### *Making melody*

There are various types of melodies in the world, but when we sing praises, the melodies we offer to God must be distinguished. The melody of music stimulates people's emotions. Depending on what tempo and rhythm the song is played, the atmosphere of the song is very different. Of course, God's truth can be contained in any vessel, but it is better to avoid secular melodies that only stimulate human emotions. We should focus more on bringing glory to God, not prioritizing melodies that suit our feelings and tastes<sup>19</sup> In other words, the melody of praise carries the emotional and spiritual weight of worship. Music has a profound impact on the human heart, capable of evoking deep feelings and creating an atmosphere of reverence or joy. However, when offering praise to God, the melodies should not merely appeal to human emotions or personal tastes but should glorify Him. The focus must remain on bringing honor to God rather than on producing music that satisfies worldly preferences.

In addition to melody, the lyrics of praise songs play a crucial role. The melody is followed by lyrics. Praise is distinct from other types of music because it is directed toward God and intended to glorify His greatness. The words of a praise song should reflect biblical truths, magnify God's attributes, and express gratitude and awe. For

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<sup>19</sup> Shin, *The Song on Top of the Song*, 33-34.

example, the Psalms are filled with songs that celebrate God's power, love, and faithfulness, serving as models for how the lyrics of our praise should direct attention to Him.<sup>20</sup> In other words, the lyrics should also focus on God. Those who sing the lyrics should be able to express their awe and gratitude for God. To ensure that our melodies and lyrics glorify God, worship leaders and musicians can carefully choose music that aligns with Scripture and points listeners toward God's majesty rather than human desires.

### *Singing a New Song*

The Bible often encourages believers to sing a "new song" to the Lord. This does not necessarily mean creating a brand-new song every time but rather offering a song that reflects the fresh mercies, revelations, and works of God. A "new song" symbolizes the universal and transformative scope of salvation, celebrating God's redemptive work for all peoples, not just Israel. As Psalm 96:1-3 says, "*Sing to the Lord a new song; sing to the Lord, all the earth. Sing to the Lord, praise his name; proclaim his salvation day after day. Declare his glory among the nations, his marvelous deeds among all peoples.*" The concept of a new song also points to the inclusivity of God's salvation. While the Israelites initially viewed themselves as God's chosen people, the new song celebrates the reality that salvation extends to Gentiles and all nations, creating a global chorus of praise.<sup>21</sup>

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<sup>20</sup> Shin, *The Song on Top of the Song*, 35.

<sup>21</sup> Shin, *The Song on Top of the Song*, 36-39.

At the same time, the Bible tells us to praise not only new songs but also spiritual songs. Ephesians 5:19-20 says, “*Speak to one another with psalms, hymns and songs from the Spirit. Sing and make music from your heart to the Lord. Always give thanks to God the Father for everything. Give thanks to him in the name of our Lord Jesus Christ.*” Then what are the spiritual songs? Spiritual songs arise naturally from a heart moved by the Holy Spirit, filled with gratitude, joy, and awe. Biblical examples include the song of Hannah (1 Samuel 2:1-10) and the song of Zechariah (Luke 1:67-79), both of which express heartfelt praise for God’s mighty acts. They are spiritual songs that come from a heart filled with praise, thanksgiving, and joy to God.<sup>22</sup> By singing new and spiritual songs, believers can express their evolving understanding of God’s greatness and join in the continuous story of His work in the world.

### *Playing Instruments in Praise*

The last one is playing with an instrument. The Old Testament is full of passages about playing musical instruments in praising God. God allowed us to play instruments to enrich the praise. The Bible testifies that the instruments played in worship are more than music.

Instrumental music has always been a vital part of worship, enriching praise and adding depth to its expression. The Bible is filled with examples of instruments being used to glorify God. Psalm 150:3-5 vividly describes a wide array of instruments used in praise: “*Praise him with trumpet sound; praise him with lute and harp! Praise him with*

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<sup>22</sup> Jones, *Singing To The Lord*, 27-30.

*tambourine and dance; praise him with strings and pipe! Praise him with sounding cymbals; praise him with loud clashing cymbals!"* Playing instruments is not merely an accompaniment to singing but an act of praise in itself. When used in worship, instruments create a powerful atmosphere that enhances the congregation's ability to connect with God. While instrumental praise is not a requirement for worship, since believers can praise God with their voices alone it offers a means to glorify God more fully.<sup>23</sup> For musicians, the use of instruments in worship requires preparation, dedication, and a focus on glorifying God rather than showcasing talent. When instruments are played skillfully and with the right intent, they can transform a worship experience, drawing hearts closer to God. Of course, that doesn't mean we can't sing praises without an instrument. We can sing praises without musical instruments. But musical instruments enrich our praise. The key is that we can glorify God even through musical instruments.

### **Charles Wesley's Theology of Praise**

Charles Wesley not only made outstanding achievements as a hymn composer, but his hymns also reflected his theological perspective and are considered an important example of the theology of praise. Charles Wesley's hymns are a musical expression of his faith, theology, and religious experiences. They are widely loved and used in Christian churches, and even today, his hymns play an important role in worship and Christian education. His hymns are used to provide inspiration and a deeper understanding of Christian faith and theology and to remind believers of important

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<sup>23</sup> Sorge, *Exploring Worship*, 62-63.

aspects of the Christian life. Therefore, we need to pay attention to the power of praise that appears in Charles Wesley's theology of praise. These are grace and repentance.

### *Grace*

The most important central theme in Charles Wesley's theology of praise is salvation and the grace of God. There were four doctrines that became a strong driving force for the Methodist revival movement. Those four were justification by faith, new birth, witness of the holy spirit, and entire sanctification. To teach and spread these doctrines, John Wesley wrote sermons, and Charles Wesley composed hymns. The Wesley brothers preached about justification by faith based on their own conversion experience. Charles Wesley emphasized grace above all else. Wesley defined grace as God's loving and merciful gift, a response to human sin and helplessness. His hymns underscore the vital role of God's grace in human salvation. Wesley believed that grace could transform the human heart, impart new life, forgive sin, and lead individuals into communion with God. Charles spread the saving grace of God by writing hymns with Bible verses that represent justification by faith. The Wesley brothers wrote sermons and hymns under the same title, free grace, to oppose double predestination and preach the gospel of salvation to all people.<sup>24</sup> The lyrics of Charles Wesley's hymn, Free Grace, are as follows.

*‘Twas grace, when we in sin were dead,  
Us from the death of sin did raise;*

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<sup>24</sup> Kim, *The Life and Hymns of Charles Wesley*, 170.

*Grace only hath the difference made;*

*Whate'er we are, we are by grace.*<sup>25</sup>

*He made it possible for all*

*His gift of righteousness to 'embrace;*

*We all may answer to His call,*

*May all be freely saved by grace.*"<sup>26</sup>

According to Charles Wesley, all we need to obtain forgiveness, love, and salvation is saving faith. You don't need anything else. All you have to do is believe in grace. When the gospel of grace was preached in sweet songs, many souls were moved by the Holy Spirit, repented, and experienced free grace. Countless people rejoiced at the priceless love of God, cried out, repented, and responded with praise. Also, according to John R. Tyson, a researcher of Charles Wesley's hymns, when Jesus' name is mentioned in Charles's hymns, it is mainly related to Jesus' atonement. Charles emphasized that salvation is based entirely on God's grace. His hymns firmly conveyed the fact that salvation is achieved not by human merit or effort but by God's unilateral grace. This theological idea is one of the recurring themes in Wesley's hymns, and played an important role in giving the saints the assurance of salvation.<sup>27</sup>

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<sup>25</sup> Lee, *Charles Wesley in hymn poetry, Jesus, He is the soul of my music*, 281.

<sup>26</sup> Lee, *Charles Wesley in hymn poetry, Jesus, He is the soul of my music*, 183.

<sup>27</sup> Lee, *Charles Wesley in hymn poetry, Jesus, He is the soul of my music*, 17.

### *Repentance*

Charles Wesley addressed the theme of repentance as a central focus in his theology and hymns. According to Wesley, repentance involved a transformation of the heart and mind. He understood repentance as recognizing one's sins, turning away from them, and making a resolution to follow God's will. Repentance, in his view, was the expression of a willingness to confess sins before God and to obediently align with God's intentions and purposes. Furthermore, Wesley regarded repentance as an essential step in the process of salvation. He believed that without repentance, one could not receive God's grace and salvation. Wesley saw repentance as a means to purify the heart and soul, offering a fresh start and serving as the foundation for personal growth and transformation. Wesley did not view repentance as a one-time event but as an ongoing, continuous process. He emphasized that repentance needed to be practiced daily, with believers continually seeking the transformative work of the Holy Spirit in various aspects of life. Most importantly, Charles Wesley closely connected repentance with God's grace. He considered repentance as a response to God's love and a pathway through which individuals could receive His grace. Wesley taught that God's grace was expressed through the opportunity for repentance, making it possible for individuals to turn away from sin and align themselves with God's will. These ideas on repentance from Charles Wesley were disseminated through his hymns and sermons, highlighting the significance of repentance and its relationship with God's grace.<sup>28</sup>

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<sup>28</sup> Kim, *The Life and Hymns of Charles Wesley*, 203-204.

Wesley intertwined his concept of repentance with praise. He saw repentance as a process of turning away from sin and receiving God's grace and love, which led him into praise and worship. Repentance served as the starting point for praising God after turning away from sin. Consequently, praise became a tool for deepening and strengthening one's relationship with God, making repentance a source of spiritual benefit and power when engaging in praise. Wesley's hymns were frequently used to praise God's grace, love, and salvation. When people sang or listened to these hymns, they could come to an understanding of God's grace and love and experience repentance. Praise purified the heart, heightened the desire to draw closer to God, and encouraged personal transformation and growth. Repentance and praise often complement each other, with repentance motivating the desire to praise God and praise highlighting the transformation and new beginning that resulted from repentance.<sup>29</sup> Therefore, in Charles Wesley's theology, repentance and praise were intricately connected, and repentance could be seen as a prominent aspect of the act of praising God.

### *The Work and Presence of the Holy Spirit*

Charles Wesley also emphasized the work and presence of the Holy Spirit through praise. He believed that we should experience the presence of the Holy Spirit through praise and that faith should grow under the guidance of the Holy Spirit. His hymn, "Spirit of Faith, Come Down," is a hymn that prays for the work and presence of the Holy Spirit, and asks believers to grow their faith through the Holy Spirit and experience the love of

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<sup>29</sup> Kim, *The Life and Hymns of Charles Wesley*, 204-205.



Christ more deeply. Wesley emphasized the role of the Holy Spirit and believed that through the Holy Spirit, believers can gain assurance of salvation, go through the process of sanctification, and experience the presence of God more deeply. His theology of praise is based on the recognition that a true life of faith is impossible without the work of the Holy Spirit, and he considered it very important to experience the presence of the Holy Spirit through praise.<sup>30</sup>

### *Sanctification*

Charles Wesley's theology of praise emphasizes sanctification and the transformation of the believer's life. He believed that a saved believer must go through the process of sanctification and living a transformed life through the work of the Holy Spirit. His hymn "Love Divine, All Loves Excelling" beautifully illustrates this process of sanctification. The hymn highlights how God's love changes the hearts of believers, urging them to grow into the likeness of Christ and emphasizing the role of the Holy Spirit in the process of sanctification.<sup>31</sup>

Wesley argued that sanctification must inevitably follow salvation. Through praise, he encouraged believers to live transformed lives by the grace of God, and the lyrics of his hymns explained what it means to live a sanctified life. This emphasis on sanctification demonstrates that praise is not merely an act of worship but a powerful tool that leads to life change and the practice of faith.

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<sup>30</sup> Lee, *Charles Wesley in hymn poetry, Jesus, He is the soul of my music*, 20.

<sup>31</sup> Lee, *Charles Wesley in hymn poetry, Jesus, He is the soul of my music*, 55-58.

## The Power of Praise

### *The Spiritual Weapon*

Praise has its own unique power. When we give praise, God responds to it, blesses it, and brings victory. Praise minister Bob Sorge defines praise as a weapon of spiritual warfare for us.<sup>32</sup> When we cannot solve certain problems with our own strength, God works through praise and solves the problems. Then, what are the powers of praise shown in the Bible? We can find many biblical grounds for the power of praise in the Bible.

The most representative example is the story of King Jehoshaphat of Judah, who was attacked by the Edom. When Edom invaded Judah, the Spirit of God came down on a Levite named Yahaziel, and he prophesied that this battle belonged to God, so do not be afraid. What did Jehoshaphat do after hearing the prophecy? Let's look at 2 Chronicles 20:21 *"When he had taken counsel with the people, he appointed those who were to sing to the Lord and praise him in holy splendor, as they went before the army, saying, 'Give thanks to the Lord, for his steadfast love endures forever.'"* Jehoshaphat placed the singers at the front of the army, and he commanded them to praise God. This is an incomprehensible decision. How can you put singers on the front lines in a war? They were without swords and bows. But the results were surprising. The choir praises God, the army follows, and Jehoshaphat's army wins a great victory. Jehoshaphat knew that

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<sup>32</sup> Sorge, *Exploring Worship*, 76.

their praise would lead to victory in battle. That is why he placed singers in the forefront. When they started praising God, God fought for them. Then how did they sing? "Give thanks to the Lord, for his steadfast love endures forever." They did not sing to curse their enemies or bring them victory. They rejoiced in God and gave all thanks and glory to God. Their praises allowed God to work freely for them.<sup>33</sup>

Another good example is the story of Paul and Silas. They experienced the power of praise while imprisoned in Philippi. They had been beaten, put on stockings on their feet, and imprisoned in a deep dungeon. In the middle of the night, they began to pray and praise God with a loud voice. The Bible records that the whole prisoner heard them because their singing was so loud. Paul and Silas did not praise and pray for their salvation. Instead, they praised the greatness and goodness of God. What happened then? Acts 16:26 says, "*Suddenly there was an earthquake, so violent that the foundations of the prison were shaken; and immediately all the doors were opened, and everyone's chains were unfastened.*" In response to their praise, God caused a great earthquake, opened the door of the prison, and released all the rods of all men. This is the power of praise. When we praise, God responds, releases, and frees us from being bound by great power. And this spiritual breakthrough brings about a spiritual and emotional transformation within us.

According to Charles Wesley's theology of praise, praise is not merely a musical expression or a component of worship. In his view, praise functions as a spiritual weapon, serving as a powerful means through which believers can experience profound

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<sup>33</sup> Sorge, *Exploring Worship*, 77-80.

spiritual breakthrough and growth in their relationship with God. Wesley asserted that through praise, the soul opens before God, allowing a deep experience of the Holy Spirit's presence. Thus, praise becomes not merely a song but a tool through which believers can encounter God's power and grace, empowering them to overcome the forces of evil. Therefore, the power of praise refers to the spiritual breakthrough, growth, and emotional healing and restoration that occur within us when we praise. Through praise, our inner wounds and hurts are healed, and we experience release from internal oppression and negative emotions as we dwell in God's presence. Praise purifies our souls, deepens our relationship with God, and provides the motivation needed for continued spiritual growth. As Wesley emphasized, praise brings liberation from sin, fostering transformation and maturity in the soul. In this sense, the power of praise is essential for our spiritual journey, enabling us to deeply experience God's strength and attain the inner restoration and growth vital for the life of faith. From Wesley's theological perspective, praise functions as more than just an element of worship; it acts as a spiritual weapon, strengthening our devotion and longing for God while facilitating profound spiritual restoration and growth within us.

Then we say that we experience the power of praise in our lives, what specifically does that power of praise refer to? The power of praise that I define in this paper is as follows: "The power of praise refers to the spiritual breakthrough, growth, and emotional healing and restoration that occur within us when we praise." Praise helps believers align their lives with God's will, strengthens their faith, and enables them to experience God's presence, peace, comfort, and transformative grace. For example, a person who is anxious due to difficult circumstances and problems can be comforted and gain new

strength through praise, and experience emotional changes such as peace of mind. Also, some people can realize their sinfulness through praise, be moved by Christ's love for them, and achieve an awakening that leads to repentance. This is a kind of spiritual breakthrough. Also, some people who suffer from depression can become convinced that they are children of God through praise and experience a change in their self-image. Also, some people can have their emotional wounds healed through praise. All of these are spiritual and emotional changes that occur when we praise, and these can be understood and defined as the power of praise.

### **Conclusion**

As I mentioned earlier, praise is an act of giving thanks and glory to God in broad sense. Praise is far more than a preliminary act of worship or a musical expression. it is a profound spiritual discipline that aligns the believer with the heart of God. Praise encompasses gratitude, reverence, and joy, offering believers a means to glorify God while experiencing His presence in transformative ways. It is both a command and a privilege, rooted in the divine purpose of creation and the unique capacity of humanity to worship with understanding, love, and devotion.

Theologically, praise is integral to worship, serving as a conduit for spiritual transformation and renewal. It acts as a sacrificial offering, symbolizing the heartfelt devotion of believers to their Creator. Like the flawless offerings of the Old Testament, praise should be offered with sincerity, humility, and reverence, reflecting God's holiness and the depth of His grace.

The power of praise is multifaceted. It fosters spiritual breakthroughs, emotional healing, and community unity, providing believers with a spiritual weapon against discouragement, fear, and sin. From the victories of King Jehoshaphat to the liberation of Paul and Silas, the Bible illustrates that praise is not merely a reaction to blessings but a proactive expression of trust in God's sovereignty and goodness. Through praise, believers experience divine empowerment, inner restoration, and the joy of God's presence. In summary, praise is an act of worship that glorifies God, and it has a powerful power as a tool for spiritual transformation and sanctification, repentance and conversion, victory in spiritual warfare, and experiencing peace in the presence of God. Praise is not simply music but can be theologically defined as a spiritual weapon of faith that experiences God's sovereignty and grace and brings about spiritual transformation in all areas of life.

Charles Wesley's theology of praise contains deep theological and spiritual thoughts beyond simple musical expression. His praise covers various topics such as grace and sanctification, repentance and restoration, and the work and presence of the Holy Spirit, and helped believers deeply experience the essence of faith through praise. Wesley's theology of praise continues to be an important spiritual resource in many churches today, and his hymns remain an important tool for providing spiritual comfort, challenge, and maturing faith to believers.

In Charles Wesley's theology, praise is a spiritual act that invokes divine transformation, healing, and empowerment for individuals and communities. It is a grand means of grace that fosters sanctification, strengthens faith, leads to repentance, and unites believers in worship while also serving as a tool for evangelism and spiritual

breakthrough. Practically, the theological understanding of praise can guide modern believers in their personal and corporate worship practices. By embracing the biblical principles of praise, rejoicing in the Lord, singing new songs, and offering musical expressions with skill and devotion, worshipers can encounter God in profound ways. Ministries and church leaders can also use these insights to educate and inspire congregations, cultivating a culture of worship that emphasizes the transformative power of praise.

In summary of all of the above, I defined the power of praise in this paper as spiritual breakthrough, growth, and emotional healing and restoration that occur within us when we praise. It deepens our relationship with God and invites us to experience His presence, power, and love. It is a tool for emotional and spiritual healing, a weapon for spiritual warfare, and a bridge that unites believers in worship. As such, praise must be understood, practiced, and cherished as an essential aspect of the Christian life. This theological foundation of praise not only supports the theme of this project but also serves as an educational resource for equipping others to embrace the life-changing power of praise. Through this understanding, we are reminded that when we lift our hearts in praise, we are not only fulfilling God's command but also stepping into the fullness of His divine purpose for our lives.

## **CHAPTER FIVE**

### **INTERDISCIPLINARY FOUNDATIONS**

I chose Music Therapy as an interdisciplinary foundation for my project. Music awakens various emotions and memories in us and is a powerful tool that can induce specific responses in the brain. Music can help improve cognitive function, regulate emotions, reduce stress, and more. So today, music therapy is used to treat various diseases of people. Music therapy is widely used for mental, psychological, and even physical disorders and diseases, and its effectiveness has been proven.

I think this music therapy can be applied to the field of praise as well. Praise is basically an act of giving thanks and glory to God, but in a broad sense, it can be said to be all music used in the church. In other words, it is a church music. Praise does not just mean music, but music plays a key role among many elements of praise. Therefore, praise and music are inseparable. In this paper, I would like to discuss what music therapy is and what model to choose from among many music therapy theories and techniques to apply to my project. Specifically, I will discuss how the theory of music therapy is applied to my project and its practical methods.



## Music Therapy

First of all, what is music therapy? What is music therapy? According to Barbara, an authority on music therapy, music therapy is a clinical technique that uses music as a tool to help improve people's health. It includes mental, emotional, social, and physical problem. Compared to other academic fields, music therapy does not have a relatively long history. However, music therapy has become a professional field that has established itself as a reliable clinical technique through systematic research and education over the past sixty years. Music therapy is a therapeutic approach that uses music to help people improve their mental health and overall well-being beyond the original role of music to satisfy human aesthetic experiences.<sup>1</sup>

Music therapy is based on the concept that rhythm, melody, tone, and lyrics affect the psychological, emotional, and physiological state of humans. Music therapy can take many forms. Typically, music therapy involves using music to conduct therapy sessions. These sessions can include playing or listening to music, singing or creating songs, or playing an instrument. The benefits of music therapy may include stress reduction, relaxation, self-enhancement, improved self-expression, and enhanced social relationships. Music therapy can also be used to help with physical healing, helping with muscle relaxation, breathing control, and improving motor skills.<sup>2</sup>

According to Barbara L. Wheeler, a leading authority in music therapy, music therapy is a systematic therapeutic process in which the therapist helps the patient restore

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<sup>1</sup> Barbara L. Wheeler, *Music Therapy Handbook* (New York, NY: The Guilford Press, 2017), 16

<sup>2</sup> Wheeler, *Music Therapy Handbook*, 17.

health by bringing about dynamic changes through musical experiences and relationships. She emphasizes that music therapy is a structured process, meaning that it is not a one-time treatment, but rather a gradual process in which specific goals are set and treatment is carried out in stages.<sup>3</sup>

Music therapy is not simply about treating illness. Since responses to music are highly personal and subjective, the approach of prescribing specific music for certain symptoms or claiming that certain effects will occur with certain music is not only misguided but also a misunderstanding of music therapy. Although music therapy has developed in hospitals and is modeled after medical approaches, in clinical practice, it is grounded in the field of behavioral science. In other words, the focus of music therapy is on changing the behavior of the individual. The behavioral changes mentioned here include various aspects related to social life, such as confidence, self-esteem, social skills, interpersonal abilities, motor skills, learning abilities, emotional development, and overall development. Therefore, music therapy is not limited to a single field of treatment but rather encompasses a broad range of areas from various related disciplines.<sup>4</sup>

So, music therapy is goal orientated and it is a therapeutic experience using musical stimulation. And in this process, before using music as a treatment tool, it is necessary to organize a philosophical foundation on what kind of problems the client has and what kind of help music can provide. Then, based on this, therapists set goals and select musical techniques to apply.<sup>5</sup> In other words, music therapy is a systematic

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<sup>3</sup> Wheeler, *Music Therapy Handbook*, 18.

<sup>4</sup> Hyunju, Jeong, *Music Therapy Techniques and Models* (Seoul, SK: Hakjisa, 2021), 13.

<sup>5</sup> Jeong, *Music Therapy Techniques and Models*, 36.

intervention process that induces dynamic changes by using music to utilize the client's musical experience and the therapeutic relationship derived from the process.<sup>6</sup>

### *The Effect of Music*

Music is a safe, familiar, and comfortable tool for anyone. Everyone has their favorite genre of music, and that favorite music becomes the medium that represents their culture. Music is used for multipurpose purposes in everyday life, so it can be used naturally for human health. Since music is used as a means to deepen human-to-human relationships, share sympathy, and express, access through music provides patients with a way to talk and express their inner feelings more comfortably, easily, and indirectly than language. The reason why music therapy is possible is that music has a certain effect on people. In other words, music has many powers. If there was no ability in music, the field of music therapy would not have existed. What makes music possible as an influential therapeutic method? Music is a tool that can express various emotions in people, and sometimes it is a method of communication that conveys inner messages more easily than language. Music can contain not only emotions but also life stories, creating a connection between people who sympathize with the same feeling. Emotions expressed through music provide a safe and free space for emotional expression in the structure of harmony and rhythm.<sup>7</sup>

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<sup>6</sup> Wheeler, *Music Therapy Handbook*, 17.

<sup>7</sup> Wheeler, *Music Therapy Handbook*, 43-44.

In addition, music affects people in various forms. Music responds to stimuli in the body and can induce physiological changes such as the nervous system and hormone secretion. This allows music to be used to achieve physical goals such as pain management, muscle relaxation, motor control, and breathing control. For example, rhythmic and stimulating music stimulates a person's sympathetic nerves to activate the muscle movement system.<sup>8</sup> In contrast, stagnant music stimulates a person's parasympathetic nerves to induce a comfortable and stable state. Also, listening to your favorite music helps reduce stress and improves immune system function. Therefore, music is appropriate as a treatment method to identify, express, and alleviate people's anxious psychological state, stress, and angry emotional state. Also, listening to your favorite music helps reduce stress and improves immune system function.<sup>9</sup> Therefore, music is appropriate as a treatment method to identify, express, and alleviate people's anxious psychological state, stress, and angry emotional state.

### *The Type of Music Therapy*

There are many types of music therapy. The first one is 'Bonny Method of Guided Imagery and Music'. This approach involves guided imagery with music. Music evokes emotional and symbolic imagery in the patient, allowing them to experience healing and personal growth. This approach primarily focuses on psychotherapy and

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<sup>8</sup> Mitchell L. Gaynor, *The Healing Power of Sound*, (Boston, MA: Shambhala Publishing, 2002), 32.

<sup>9</sup> Wheeler, *Music Therapy Handbook*, 48-52.

emotional healing, using imagery to explore the patient's unconscious feelings or memories.

The ‘Dalcroze Eurythmics’ is primarily used to teach music to students and focuses on rhythm in the learning process. It connects musical rhythm with physical movement, helping learners experience music physically. It is particularly suitable for improving physical awareness, making it beneficial for patients with motor difficulties. ‘Kodaly philosophy of music therapy’, emphasizes music education but is used in therapy through rhythm, sequences, and physical movement to aid patient healing. By learning basic elements of music repetitively and sequentially, it helps in musical understanding and emotional development, especially effective for children. ‘Neurologic Music Therapy’ is based on neuroscience, focusing on how music influences the brain's functions and behaviors. ‘Orff-Schulwerk’ is a music therapy that help children improve their learning ability through music. This approach highlights interactions between the patient and others. Through instrumental playing, singing, and physical activities, it fosters creativity, develops social skills, and allows children to experience music in an integrative way.<sup>10</sup>

### *The Technic and Methods of Music Therapy*

Music therapy employs a variety of techniques to achieve different therapeutic goals. Each technique is designed to address specific emotional, cognitive, or physical needs of the patient. There are commonly used techniques in music therapy. First one is

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<sup>10</sup> Jeong, *Music Therapy Techniques and Models*, 86-89.

Music Appreciation and Emotional Reaction. Listening to music allows patients to reflect on and express their emotional and personal experiences related to the music. This technique encourages emotional responses and self-awareness. Through guided music listening, patients can explore emotions that might be difficult to articulate verbally, leading to deeper emotional insights and healing. The second one is Musical Imagination. This technique involves using music to stimulate the imagination, encouraging patients to create mental images or scenarios in response to the music. By engaging their imagination, patients can explore internal feelings, memories, and emotions in a safe and creative way. This method is particularly useful for processing trauma or exploring deep-seated emotions. The third one is Musical Cognition. Music can enhance cognitive functions such as memory, attention, and problem-solving. Through exercises that involve musical patterns, rhythms, or sequences, patients can improve their cognitive abilities. This technique is especially beneficial for individuals with cognitive impairments, such as those suffering from Alzheimer's disease or other memory-related conditions. The fourth is Musical Expression. In this technique, patients actively engage with music by singing, playing instruments, or even composing their own music. This process fosters creative self-expression and helps individuals articulate feelings that may be difficult to express through words. By creating their own music or writing lyrics, patients also develop a sense of self-identity and empowerment. The fifth is Music and Physical Experience. Physical engagement with music whether through playing an instrument, dancing, or moving to the rhythm helps improve motor skills and body awareness. This technique is particularly beneficial for patients with physical disabilities or motor coordination issues, as it integrates music and movement to facilitate physical

rehabilitation. The sixth is Improvisational Music. Improvisation allows patients to create music spontaneously, offering a space for free emotional expression and exploration. This technique is powerful in fostering emotional release, creativity, and the ability to express oneself without the need for structured language. It is often used to help patients explore deep emotions in a non-verbal way. The seventh is Live Music. During therapy sessions, therapists may play live music tailored to the patient's needs in real-time. Live music provides a more personalized therapeutic experience, as the therapist can adjust the music based on the patient's emotional or physical responses, creating a dynamic and interactive session. The eighth is Group Music Activities. In group settings, patients participate in musical activities such as singing together, playing instruments, or creating music as a group. These activities promote social interaction, cooperation, and a sense of belonging. Through music, group members can connect on a deeper level, enhancing both social and emotional well-being.<sup>11</sup>

The important thing to remember here is that each client's various experiences through music are unique and different. Even if the technique is the same, each person's experience is different. Therefore, it is necessary to provide each individual with unique opportunities inherent in each technique. By providing opportunities for experiences that are clearly different for each technique, it will be possible to construct a clinical approach that is more suitable for the individual client's needs and treatment plan.<sup>12</sup>

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<sup>11</sup> Johannes Th. Eschen, *Analytical Music Therapy* (London, UK: Jessica Kingsley Publishers, 2002), 18-22.

<sup>12</sup> Wheeler, *Music Therapy Handbook*, 136.

### **The Theory of Music Therapy**

Theoretically, music therapy aims to enhance an individual's psychological state, cognitive functioning, emotional expression, and social interaction through various components of music, such as rhythm, melody, harmony, and lyrics. One of the foundational theories in music therapy is that music can positively affect both physical and mental health. It can improve cognitive abilities, boost concentration, and enhance memory. Additionally, music provides a means to express and manage emotions, and it plays a significant role in addressing mental health issues such as depression, anxiety, and stress. This demonstrates a strong positive correlation between music therapy and mental well-being, positioning music therapy as an effective tool for promoting and restoring mental health.

Music helps individuals express and regulate their emotions, often evoking positive emotional responses or relieving negative emotions. For example, listening to soothing music during times of sadness can be comforting and elevate one's mood. Theoretically, music can also reduce stress by alleviating the body's stress response and promoting relaxation. Research shows that music can regulate heart rate, breathing, and blood pressure, while also reducing muscle tension, which all contribute to a calmer mental and physical state.

Furthermore, music therapy has been shown to be effective in alleviating symptoms of depression. Music can elicit positive emotions and feelings of hope, while creative activities through music enhance self-concept and promote self-efficacy. Music can also play an important role in self-identification and self-acceptance, fostering personal identity and emotional growth. By providing a means for self-expression, music



encourages self-awareness, acceptance, and a stronger sense of self. In this way, music therapy can have a profound impact on both mental health and personal development. Music's ability to enhance emotional regulation, promote social interaction, and foster cognitive development underscores its therapeutic power.<sup>13</sup>

### *Stress Response Reduction Theory*

Among the many theories of music therapy, the one I would like to apply to my project is the 'Stress Response Reduction Theory.' This theory posits that music is effective in reducing the body's physiological response to mental and physical stress. According to this theory, music can influence the regulation of the autonomic nervous system (ANS), which can become overactive or imbalanced in stressful situations. Listening to music can help stabilize physiological markers such as heart rate, breathing, and blood pressure, ultimately calming both the mind and body.<sup>14</sup>

More specifically, it helps activate the parasympathetic nervous system, which reduces the body's stress response. This can lead to decreased levels of stress hormones like cortisol while also promoting relaxation. Music therapy provides an opportunity for cognitive distraction, redirecting attention away from stress and allowing individuals to focus on the music rather than stressful thoughts. As you listen and play music, your thoughts and emotions are focused on the music, which can relieve excessive thinking about stress. According to this theory, music may help activate the cerebral reward

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<sup>13</sup> Jeong, *Music Therapy Techniques and Models*, 151-153.

<sup>14</sup> Jeong, *Music Therapy Techniques and Models*, 156.

system. It can help relieve stress by creating feelings of pleasure and joy. As a result, these emotional changes are of great help in relieving stress.<sup>15</sup>

The process of engaging with music, whether through listening, playing, or creating music, helps shift cognitive focus and facilitates emotional regulation. Various research validated the effectiveness of music therapy, grounded in stress reduction theory, in alleviating stress and improving mental health. For instance, research has demonstrated that music therapy can lower blood pressure, reduce heart rate, and decrease levels of cortisol, the hormone associated with stress. Music therapy has also been shown to enhance mood, lower symptoms of anxiety, and provide significant relief from depression.<sup>16</sup>

Therefore, the Stress Response Reduction Theory suggests that music is particularly effective in mitigating stress by influencing physiological responses and improving emotional well-being. By applying this theory in practice, I aim to explore how music therapy, particularly praise, can be used to alleviate stress and promote mental health in my project. Given the wide range of benefits music therapy provides, it holds tremendous potential as a therapeutic tool for both mental and physical health.

### **Music Therapy in the Bible**

Since ancient times, numerous examples of music being used for healing and therapy have been passed down, but the Bible is one of the earliest historical records that

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<sup>15</sup> Wheeler, *Music Therapy Handbook*, 160-161.

<sup>16</sup> Jeong, *Music Therapy Techniques and Models*, 155-157.

provides a detailed and accurate account of music's therapeutic effects. Music therapy, as we understand it today, can also be traced back to several key examples found in the Bible, where music was used for both psychological and physiological healing.

### *Healing and Casting Demons*

One of the most notable biblical figures associated with the therapeutic power of music is David. He is well-known for finding psychological stability and healing through music and praise. Additionally, David's musical abilities not only brought him personal healing but also allowed him to help others, particularly King Saul, who suffered from mental torment. Let's look at 1 Samuel 16:23, which states, "And whenever the evil spirit from God came upon Saul, David took the lyre and played it with his hand, and Saul would be relieved and feel better, and the evil spirit would depart from him."

This passage provides a clear biblical example of music therapy. Whenever Saul was tormented by an evil spirit, David's harp playing brought him peace and healing. In other words, David's music calmed Saul's soul, relieving him of his mental anguish. This is a typical example of music therapy that we can find in the Bible. David's playing of music served to bring calm and stability to Saul's soul. From a modern music therapy perspective, we can interpret David's musical performance as a means of restoring Saul's mental health. Music served as a tool for emotional regulation, reducing stress, and bringing psychological stability.<sup>17</sup>

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<sup>17</sup> Byeongcheol Choi, *The Role of Music in the Bible: How Does it Apply to Modern Christian Ministries* (Seoul, SK: Yeyoung Communication, 2021), 109.

In addition to playing the harp, David also composed many psalms, which are a collection of poems and songs expressing a wide range of emotions: sorrow, joy, anxiety, gratitude, and comfort. These psalms are forms of musical self-expression and reflect David's deep religious emotions. For those who encounter similar emotional experiences, the Psalms provide comfort and healing. David's music had the purpose of praise, recovery, and consolation, and his music therapy was of great help in achieving psychological stability and recovery. Therefore, David's performance in the Bible can be seen as the prototype of music therapy in that it acknowledges the powerful healing power of music.<sup>18</sup>

Music and praise are closely related because music is a component of praise. The Bible tells us to sing praises with instruments and voices. In fact, that's what music is. The positive effects that can be obtained through music therapy are largely divided into physical therapy and mental therapy. In music therapy, a person's internal changes are interpreted psychologically or neuroscientifically, but within the church, they are interpreted spiritually. I can't say that the two are exactly the same, but the positive effects of music therapy are somewhat similar to the effects of experiencing the power of praise. Therefore, it could be used as a tool to help participants experience the power of praise.

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<sup>18</sup> Choi, *The Role of Music in the Bible*, 110.

*Inner feeling and spiritual change*

In the Bible, music and praise are deeply interconnected. Music is an essential component of praise, and the Bible frequently calls for the use of instruments and voices to sing praises to God.

For example, Isaiah 61:3 says, “to grant to those who mourn in Zion to give them a beautiful headdress instead of ashes, the oil of gladness instead of mourning, the garment of praise instead of a faint spirit; that they may be called oaks of righteousness, the planting of the Lord, that he may be glorified.” This passage illustrates how praise, often accompanied by music, can bring emotional and spiritual renewal.

Additionally, Psalm 42:5 reflects how praise can lead to an inner spiritual shift: "Why are you cast down, O my soul, and why are you in turmoil within me? Hope in God; for I shall again praise him, my salvation and my God." Here, praise is used as a tool for emotional healing and a way to restore hope and faith. Music's ability to affect emotions is undisputed, and modern science backs this up by showing that emotional responses to music are not just psychological but physiological as well. Music can trigger changes in the brain, activating areas responsible for regulating emotions. Repetition and rhythm in music, for example, can evoke strong emotional connections. Music we've heard in the past often has emotional associations, and when we hear it again, we naturally re-experience those emotions. In this way, musical effects translate into physiological responses, which can lead to emotional healing and spiritual change.<sup>19</sup>

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<sup>19</sup> Choi, *The Role of Music in the Bible*, 145.

Beyond David, there are other examples in the Bible where music plays a significant role in spiritual and emotional healing. In 2 Kings 3:15, the prophet Elisha requests a harpist to play music before he prophesies: "But now bring me a musician." And when the musician played, the hand of the Lord came upon him." In this instance, music is used as a medium to facilitate a deeper connection with God, allowing Elisha to receive divine revelation. This highlights the spiritual power of music to bring clarity, inspiration, and peace, serving as a form of spiritual healing.

### **The Application of Music Therapy in Church Context**

Music therapy is not simply an ideology or abstract concept, but a practical tool that can be directly applied within the church setting to enhance both individual and communal experiences. While music therapy is often associated with clinical settings, its principles can be seamlessly integrated into church music ministry, offering emotional and spiritual healing to church members. In this context, music therapy can complement praise, worship, and other spiritual practices, bringing holistic benefits to the congregation.

#### *Music Therapy in Praise and Worship*

One of the most natural applications of music therapy in church is through praise and worship. Music plays a significant role in Christian worship services, often guiding the congregation through different phases of the service. There is praise music at the beginning, middle, and end of services, and this music can be selected and arranged using the principles of music therapy to enhance emotional stability and spiritual engagement.

For example, certain rhythms or melodies used during worship can help regulate church members' emotional states, providing comfort or encouragement during times of distress. Repetition, tempo, and harmony are powerful musical elements that can be strategically applied to evoke feelings of peace or joy. By intentionally selecting praise music that aligns with the congregation's emotional needs, worship leaders can help foster an atmosphere of healing and spiritual connection.<sup>20</sup>

Music therapy in this context doesn't simply aim to provide emotional regulation but also spiritual growth. Just as David's music soothed King Saul's troubled mind, praise music in worship can calm the soul, allowing individuals to connect with God on a deeper level. Through music, church members are invited to express their emotions, be it joy, sorrow, gratitude, or repentance, leading to personal healing and collective spiritual renewal.<sup>21</sup>

### *Music Therapy and Community Building*

In a church setting, music therapy can also play a key role in building and strengthening the community. Through organized music groups or choirs, church members can experience the healing and bonding power of music. By participating in group singing or instrumental ensembles, individuals can express themselves musically while also interacting with others in a meaningful way.<sup>22</sup>

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<sup>20</sup> Choi, *The Role of Music in the Bible*, 118.

<sup>21</sup> Choi, *The Role of Music in the Bible*, 119.

<sup>22</sup> Choi, *The Role of Music in the Bible*, 121.

Music therapy techniques such as group singing and ensemble playing foster a sense of belonging and solidarity within the church community. When people sing or make music together, they experience social connectedness, shared emotions, and mutual support. This strengthens not only their relationships with each other but also their collective spiritual identity. Just as the early church used psalms and hymns to worship together and build unity, music therapy can enhance fellowship and create a safe, supportive environment for healing and growth. For example, a church choir might employ music therapy techniques to promote emotional expression and spiritual reflection during practice sessions. The act of singing in harmony can symbolize the unity of the body of Christ, while the shared experience of creating music can offer emotional relief and a sense of shared purpose.

### *Music Therapy in Church Counseling Services*

Music therapy can also be a valuable tool in church counseling services. Pastoral counselors or church leaders can integrate music into their counseling sessions to help individuals express emotions that might be difficult to verbalize. In counseling, music can serve as a safe medium through which individuals explore their feelings, reflect on their spiritual journeys, and process personal struggles.

For example, through guided music listening or songwriting, individuals may express deep-seated emotions, access memories, or gain spiritual insights. Music has the unique ability to bypass intellectual barriers, reaching parts of the psyche and spirit that may remain closed during traditional verbal counseling. In this sense, music therapy can



complement and enhance the traditional counseling process, offering new ways for individuals to experience self-reflection, emotional healing, and spiritual renewal.

The use of live music in counseling sessions can also evoke immediate emotional responses, allowing the counselor to adapt and guide the conversation based on the individual's reactions to the music. Additionally, using musical improvisation can help individuals who struggle with self-expression to explore their inner emotions more freely, ultimately leading to personal healing and spiritual clarity.

### *Music Therapy Workshops in Church*

Another way to integrate music therapy into the church context is through music therapy workshops. These workshops can be designed to address specific themes such as stress management, emotional regulation, spiritual growth, or gratitude and prayer. In such workshops, participants can engage in a variety of music therapy activities such as rhythmic exercises, song creation, group interaction, and music listening.

Workshops provide a structured setting where church members can experience the healing power of music through self-exploration and group activities. For example, participants might engage in rhythmic exercises that help relieve tension, or they may be invited to create their own songs that reflect their spiritual journey. The process of making music together can foster emotional expression and enhance self-awareness while also building a stronger sense of community. Moreover, workshops focused on specific spiritual themes such as hope, faith, or repentance can allow individuals to connect more deeply with their faith through music.

### **The Application of Music Therapy in DMin Project**

In my DMin project, I applied the stress response reduction theory through a technique called ‘singing psychotherapy’. Singing psychotherapy is a form of music therapy that uses songs as a primary tool to promote emotional healing, psychological change, and spiritual growth. The central goal of this approach is to help participants explore and address the core emotions causing them pain while revealing and processing inner conflicts from both past and present. Through singing, participants gain new insight into their emotional and spiritual states, ultimately leading to greater self-awareness and healing. This method aligns well with a church context because it offers a structured yet personal way for individuals to connect with their emotions and God through music. Singing becomes both a therapeutic tool and a mirror, reflecting participants' inner emotional landscape and facilitating healing through worship.<sup>23</sup> Below are the detailed techniques used in the project, and how they are applied to help participants experience emotional relief, spiritual transformation, and self-expression.

#### *Listening to Songs*

One of the key techniques of singing psychotherapy is listening to songs. In this project, participants are encouraged to listen to hymns that resonate with their emotional and spiritual state. By listening to music that matches their emotions, participants are able to engage in self-reflection and process their feelings in a safe and supportive environment. Scientific studies have shown that listening to music reduces the secretion

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<sup>23</sup> Jeong, *Music Therapy Techniques and Models*, 235-236.

of the stress hormone cortisol, which helps to calm the mind and body. For example, during a stressful situation, listening to soothing music can help individuals redirect their focus away from stressors and toward a more peaceful mental state. In this project, hymns serve the same purpose. As participants listen to hymns, they are invited to reflect on the lyrics and melodies, which can induce positive emotions, lower stress levels, and promote mental and spiritual well-being.<sup>24</sup>

From a biblical perspective, King Saul's healing through David's harp playing (1 Samuel 16:23) provides a powerful example of the healing potential of music. Just as David's music brought peace to Saul's troubled spirit, the hymns in this project are intended to help participants find relief from emotional distress and draw closer to God.

During group sessions, a selected hymn is played, and participants are encouraged to record their emotions and thoughts. This not only helps them process their feelings but also allows them to experience the healing power of praise in a tangible way.

### *Singing a Song*

The next step is having participants sing the songs themselves. Singing is an active form of musical engagement that allows individuals to express their emotions through their own voice. Singing aloud gives participants the opportunity to release intense emotions such as pain, fear, or anger. From a psychological perspective, singing can serve as a form of self-expression and emotional release. By singing hymns,

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<sup>24</sup> Jeong, *Music Therapy Techniques and Models*, 237.

participants can articulate their thoughts and emotions in a way that words alone may not fully convey.

In addition, singing has physiological benefits. Breathing deeply and using various muscles while singing helps relieve physical tension and reduce stress hormones. Singing also improves mood and provides a sense of accomplishment, as participants feel more in tune with their emotions and with God.

In this project, participants are encouraged to sing hymns during the session. This helps them internalize the lyrics and focus on their voices rather than external distractions. As participants sing the hymns themselves, a profound spiritual change often occurs. Singing hymns not only provides an emotional outlet but also deepens their connection to the meaning of the lyrics, allowing them to experience the transforming power of praise.

### *Writing Songs*

Another important technique in singing psychotherapy is writing songs. Songwriting allows individuals to express their feelings, thoughts, and spiritual experiences in a creative and personalized way. By putting their experiences into words and melodies, participants gain deeper insight into their inner world and emotional state. This process of self-exploration and self-expression is essential to the therapeutic benefits of music therapy.

However, not all participants may feel comfortable writing and composing music from scratch. To make this technique more accessible, participants in this project are invited to modify the lyrics of existing hymns to reflect their personal experiences,

struggles, or testimonies. By rewriting the lyrics, they can address their own inner challenges, express their faith, and find emotional relief.

For example, participants may rewrite a hymn to include themes of gratitude, repentance, or healing. Through this process, they can pour out their emotions and memories, strengthening their relationship with God and experiencing the spiritual power of praise. This approach not only encourages emotional expression but also helps participants reflect on their faith journey in a meaningful way.

### *Recalling Songs*

The final stage of this process is song recall, where participants are guided to remember and reflect on a song from their past that holds special meaning. This technique helps evoke emotions linked to those memories, allowing participants to process past experiences and find emotional release. Song recall helps individuals access buried emotions or unresolved memories, facilitating emotional and spiritual healing.<sup>25</sup>

Participants choose a hymn or spiritual song that is significant to them and reflect on the emotions and memories it brings up. This process promotes psychological regeneration by enabling individuals to re-experience and reframe past events through the lens of their faith. For example, a participant might recall a hymn they sang during a difficult time in their life, and through this recall, they can begin to process unresolved emotions or traumas in a safe and therapeutic environment. Alternatively, they may recall a song that brought them comfort and strength, leading to positive effects like gratitude.

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<sup>25</sup> Jeong, *Music Therapy Techniques and Models*, 250.

Song recall is similar to guided imagery in music therapy, where music helps unlock deep emotional responses. By recalling and reflecting on the meaning of these hymns, participants not only gain emotional relief but also achieve cognitive understanding and spiritual growth.

### *Emotional and Spiritual Benefits*

Each of these techniques, listening, singing, writing, and recalling songs offers unique emotional and spiritual benefits to participants. Through music, individuals can achieve emotional release, self-awareness, and cognitive understanding. Moreover, hymns provide a spiritual context that facilitates a deeper connection with God and encourages personal growth. The combination of music therapy principles with the spiritual practice of praise will enhance participants' ability to cope with stress, reflect on their spiritual journey, and experience God's presence in a profound way.

## **Conclusion**

Music has power. It is a powerful tool for people to express and convey their emotions. That is why music is widely used as part of therapy today, and that's what music therapy is all about. In essence, music therapy is a therapeutic approach that uses music to promote and improve psychological, emotional, and physical health. Essentially, music therapy can be described as a therapeutic method for individuals to manage their emotions through music. Therefore, music therapy is used in various settings, such as mental health hospitals, rehabilitation centers, nursing homes, schools, prisons, and more. Music therapy is used to reduce stress, regulate emotions, enhance self-development and

cognitive functions, support physical rehabilitation, and improve communication skills, among other goals. Additionally, even individuals with limited musical abilities can benefit from music therapy.

There are various techniques and methods in music therapy. For example, it can involve active music creation and music listening, playing musical instruments, group music therapy, and the use of media music, among other techniques.

The Bible provides several profound examples of how music was used as a tool for healing and spiritual transformation. Firstly, there are the Psalms. The Psalms cover a wide range of topics and emotions, addressing personal experiences, praise, thanksgiving, salvation, suffering, hope, and more. The Psalms are used to express worship and praise to God and, most importantly, to express praise and gratitude. Furthermore, there is music therapy for Saul. When King Saul was afflicted with madness, a young David provided him with music therapy. David played the harp to soothe Saul's madness. This is one of the notable examples in the Bible that illustrates the true power of music as a means of healing. When we look at these examples through the lens of modern music therapy, it is clear that music possesses a powerful ability to heal, restore, and transform both mind and spirit. Music and praise in the Bible are considered important aspects that enrich religious experiences. They strengthen the relationship with God and strengthen faith. Music has always been closely tied to emotional, spiritual, and even physical well-being in the biblical narrative. Therefore, the Bible can be considered an important starting point in the history and prevention of music therapy.

Music therapy can also be applied in a church context. Music therapy can be a powerful tool in the church context, providing emotional healing, fostering community,

and enhancing worship experiences. Whether through praise and worship, group music activities, counseling services, or specialized workshops, music therapy can help church members experience both emotional and spiritual transformation. By combining the principles of modern music therapy with the spiritual depth of church music ministry, churches can create a holistic environment for healing and growth using music to connect with God and one another.

By integrating singing psychotherapy into the DMin project, participants are able to experience the power of praise through emotional healing and spiritual transformation. Whether through listening to hymns, singing them aloud, rewriting their lyrics, or recalling meaningful songs from their past, participants engage in a process that promotes self-expression, emotional relief, and spiritual growth. As a tool for both psychological and spiritual well-being, singing psychotherapy offers church members a structured yet deeply personal way to explore their faith, address emotional pain, and experience the transformative power of praise.



## **CHAPTER SIX**

### **PROJECT ANALYSIS**

#### **Introduction**

The problem I found in my ministry context is that there is no program designed to teach and practice the church membership about praise. I witnessed some people's lack of understanding of praise led to a spiritual loss as they were unable to experience the power of praise. In general, it is easy to access seminars and training on prayer and the Word of God at churches. Programs for Bible study and prayer are plentiful everywhere. However, there is no program about praise in churches. Excluding worship services, you'll be hard-pressed to find any programs related to praise in the church. In other words, the lack of structured teaching on praise has resulted in a spiritual loss for many believers, as they miss the opportunity to experience the transformative power of worship through music and song. This project sought to address this issue by providing a six-week workshop that educated participants on the biblical and spiritual significance of praise and enabled them to experience the power of praise firsthand. I thought that education and practice, such as a workshop, were needed in order for people to properly redefine their understanding of praise. Therefore, as a worship pastor for Dayton Korean Grace Church, I designed and led the praise workshop called 'Experiencing The Power Of Praise Through The Praise Workshop' to help participants experience the power of praise and finally equip a better understanding of praise. Over six weeks, the participants

learned about praise through biblical, theological, historical, and interdisciplinary foundations of praise and practiced the praise based on their learnings. I gave a lecture on the topic each week, and afterward, the participants had a group discussion based on what they had learned that day. During the week, they had to write a praise journal every day. People listened to praise and wrote prayers every day. By writing praise journals, they experienced the power of praise in their daily lives and recorded their inner changes. Through this entire process, participants were able to gain an improved biblical understanding of praise and experience the power of praise. In this chapter, I will address the methodology, implementation, a summary of learning and conclusion of the project.

## **Methodology**

### *General Methodology*

The Qualitative research methods were implemented for this project through pre- and post-surveys, in-depth individual interviews at the end of the six-session project, and in-class review of group discussions, activities, and journal assignments. Participants completed a questionnaire containing the same questions before and after participating in the project. I chose qualitative methods because they are particularly well-suited to exploring the deep, personal experiences of spiritual growth and emotional healing that participants may encounter during the workshop. Unlike quantitative data, which focuses on numerical measurements, qualitative data allows for a richer, more nuanced understanding of how individuals perceive and experience the spiritual practice of praise.

The data collection methods included pre- and post-workshop surveys, personal interviews, and participants' praise journals. These tools provided multiple avenues for participants to reflect on their spiritual journey, their emotional state, and their understanding of praise before and after the workshop. All data collection was conducted with strict anonymity to ensure honest and open participation, which encouraged participants to share their personal experiences more freely.

### *Description of the Project*

The subject of this project was the members of Dayton Korean Grace Church. Dayton Korean Grace Church is an immigrant church. This project was conducted with the consent of the participants. A total of thirteen people participated; all of them were adults, and their ages ranged from their early twenties to their seventies. This project aimed to improve participants' biblical understanding of praise and to experience the power of praise.

Before the start of the project, I explained the project's background, outline, benefits, and risks to everyone, and I received a signature on the consent form. The project consisted of six in-person sessions lasting ninety minutes each.

Through this workshop, participants learned what biblical praise is, its theological meaning, its history, and the attitude one should take when singing praise. They were also able to correct misconceptions or information they had about praise. In particular, I worked on the participants' internal healing by performing several activities that combined music therapy techniques with praise in the sessions.

*Pre- and Post-Project Survey Questionnaires*

Before the first session started, participants took a pre-survey. After all six weeks of sessions were completed, participants took a post-survey again. The contents of the two surveys were the same, not different. The pre-and post-surveys were designed to determine and compare changes in how much the participants' understanding of praise improved, whether they experienced the power of praise, and how their attitudes toward praise changed before and after participating in the project.

*Group Discussion Notes*

In each session, there was a group discussion after the lecture. I prepared two or three questions based on the lecture content that day. The group discussion was a reflection and application of what was learned that day. Participants were divided into small groups and had time to share and make presentations on the given questions. I recorded their presentations and reactions during the group discussion. The group discussion notes helped me to evaluate how well the participants understood the content of the lectures and reflected and applied the learning to their lives.

*Praise Journal Assignments*

Participants wrote in a praise journal every day for six weeks. The journal was designed for them to write their name, date, song titles, emotion at that time, intimacy percent with God, impression, and prayers. They took turns explaining the song they would like to share and why in the group chat. Then, participants listened to, sang, and meditated on the song for a day and recorded what they felt through the praise.

Participants were able to organize their feelings, changes, and impressions while writing this journal and experience the power of praise.

### *Personal Interview Questionnaire*

After all sessions were completed, I conducted individual in-depth interviews. These questions prompted participants to explain in detail how helpful the praise workshop was to them to experience the power of praise and how their perception of praise had changed. Participants were able to notice deeper inner changes within themselves through individual interviews.

### *Collecting Data*

I collected all the data from the sessions, surveys, journals and interviews as well as expressions and non-verbal communication through recorded videos of the sessions and observation notes. I guaranteed anonymity to the participants. The participants used the anonymous Google form with a self-assigned four-digit number to complete pre-and post-survey. All other data, including journals, group discussion notes, praise journal assignments, and individual interview data, will remain anonymous and will be discarded at a later date.

## **Implementations**

### *Initial Preparatory Activities*

To recruit the project's participants, I advertised my project during the Sunday service on January 14, 2024. At the same time, I posted a flyer and sign-up sheet for the project on the church bulletin board. I distributed the "Informed Consent Form" to those who wanted to participate in the project on January 28, 2024. Before starting the workshops, I discussed with my context associates what they could do for the project, and they decided to prepare a dinner to eat together with all participants before the project. With their help, every week before the workshop session, we gathered in the church and had dinner together.

The first session began at 7:00 pm on Friday, February 16, 2024, Eastern time. Each session took about 90 minutes, and the last session ended on March 22, 2024. Before the session began, participants filled out a pre-survey, and after all sessions were completed, a post-survey and individual interview were conducted.

### *Curricula for the teaching and practicing the power of praise workshops*

Each session focused on helping participants gain a biblical understanding of praise and helping them realize and experience the power of praise. Each session basically consisted of an opening prayer, a reminding covenant, a lecture, a group discussion or activity, a time of praise together, and a closing prayer. Also, participants wrote a praise journal as a daily assignment. For the protection of participants, all

activities and records within the workshop were kept confidential. All sessions were held at Dayton Korean Grace Church and were conducted in person.

Table 1. Session 1: Theological foundation: Theology of Praise: “What is Praise? (At Church / In-Person)

Lesson	Time(90minutes)	Instructor
Welcome Opening Prayer Program Introduction	10 minutes	Researcher
Pre-project survey Build up Covenant	10 minutes	Researcher /Participants
Lecture on ‘Theology of Praise’ • “What is the praise?”	40 minutes	Researcher
Group Discussion	10 minutes	Researcher / Participants
Praise and Prayer	10 minutes	Researcher
Announcements • Daily Praise Journal Assignments • Next Session Agenda Closing Prayer	10 minutes	Researcher / Context Associates

The first session was held on February 16, 2024, from 7 to 8:30 p.m. Eastern time. We started the session with an opening prayer, welcoming and introducing each other. Afterwards, I explained about the pre-project survey, and all the participants completed the questionnaires. At the beginning of the first session, we made a group covenant. It is as follows: 1) I will respect each person's personality and listen to different opinions. 2) I will follow the guidance of the facilitator and cooperate in all activities. 3) I will open my heart and work with a learning attitude. 4) I will not use negative language but rather positive language. 5) I will keep all conversations and contents that take place in this

space confidential. In each session, we read our Covenant together and took time to remind ourselves.

I gave a lecture on the theology of praise. From an educational perspective, it is very important to attract participants' attention to the topic because effective results are only achieved when participants are immersed in the topic. So, I started the lecture with a problem posing. I brought up the problem to the surface that I've been feeling since I came to this church. I shared my problem statement for the project with the participants. They sympathized with the problem I presented and felt a sense of the problem together. They realized that a fundamental redefinition of praise was needed. Afterward, I asked them a question, "What is the Praise?" I listened to each person's definition of praise and explained the theological meaning of praise. First of all, Participants had difficulty distinguishing between praise and worship service. So, I explained how praise and worship service are distinguished and correlated. I emphasized that praise is essentially the same as worship, but it leads worship and is a central element of worship. Also, I introduced the spiritual principles of praise and taught the participants that praise is like a sacrifice offered to God. Afterward, I explained the purpose, reason, object, time, place, content, and method of praise theologically. After the lecture, we had a question-and answer-session. Then, I divided the participants into three groups and had a group discussion. The group discussion questions were as follows: 1) What thoughts or prejudices did I have about praise? If anything has changed, please share what has changed. 2) Please share what impressed you or touched you the most. After the group discussion, we finished the first workshop with time to praise and pray together.



Table 2. Session 2: Biblical Foundation: The Power of Praise (At Church / In-Person)

Lesson	Time(90minutes)	Instructor
Welcome Opening Prayer	10 minutes	Researcher
Lecture on ‘The Power of Praise’	40 minutes	Researcher
Group Discussion	20 minutes	Researcher / Participants
Praise and Prayer	10 minutes	Researcher
Announcements <ul style="list-style-type: none"> <li>• Daily Praise Journal Assignments</li> <li>• Next Session Agenda</li> </ul> Closing Prayer	10 minutes	Researcher / Context Associates

The second session was held on February 23, 2024, from 7 to 8:30 p.m. Eastern time. I lectured on the power of praise based on biblical foundation paper. I found several examples of the power of praise in the Bible and examined them with the participants. I discussed the power of praise in more depth, focusing on Acts 16:23:26, the text of my biblical foundation. I explained the historical and cultural background and biblical terms of the text to the participants, and we looked at the power of praise revealed in the difficult situation that Paul and Silas were in. I then explained to the participants that praise is a weapon of spiritual warfare and looked for examples in the Bible together. After the lecture, we had a group discussion. The discussion questions were as follows: 1. Please share the content that impressed you or touched you the most. 2. Please share about the power of praise that you have experienced. 3. Please share the grace you have received through Praise Journal.

Table 3. Session 3: Historical Foundation: The Charles Wesley (At Church / In-Person)

Lesson	Time(90minutes)	Instructor
Welcome Opening Prayer	10 minutes	Researcher
Lecture on ‘The Charles Wesley’	40 minutes	Researcher
Group Discussion	20 minutes	Researcher / Participants
Praise and Prayer	10 minutes	Researcher
Announcements <ul style="list-style-type: none"> <li>• Daily Praise Journal Assignments</li> <li>• Next Session Agenda</li> </ul> Closing Prayer	10 minutes	Researcher / Context Associates

The third session was held on March 1, 2024, from 7 to 8:30 p.m. Eastern time. I lectured on Charles Wesley based on a historical foundation paper. First, I briefly summarized the life of Charles Wesley. Then, I presented on the influence of Charles Wesley's praise ministry on the Methodist revival movement and the power of praise revealed in Charles Wesley's praise ministry. In between sessions, I introduced Charles Wesley's hymn, told the story behind it, and sang the song with the participants. Afterward, I explained the characteristics of Charles Wesley's praise ministry and finally shared with the participants the origin of hymns and Charles's guidelines on how to sing hymns. During the group discussion, I asked the following questions: 1. Please share the content that impressed you or touched you the most. 2. Share what is your favorite hymn and why? 3. Please share the grace you received while doing the Praise Journal this week.

Table 4. Session 4: Interdisciplinary Foundation: The Music Therapy through the praise At Church / In-Person)

Lesson	Time(90minutes)	Instructor
Welcome Opening Prayer	10 minutes	Researcher
Lecture on ‘The Music Therapy through the praise’	40 minutes	Researcher
Activity	30 minutes	Researcher / Participants
Announcements <ul style="list-style-type: none"> <li>• Daily Praise Journal Assignments</li> <li>• Next Session Agenda</li> </ul> Closing Prayer	10 minutes	Researcher / Context Associates

The fourth session was held on March 1, 2024, from 7 to 8:30 p.m. Eastern time. In the fourth session, I lectured on the music therapy through the praise. First of all, people were unfamiliar with music therapy, so I had to explain what music therapy is. I continued to explain the effects of music, such as the effect of rhythm and tempo on the human autonomic nervous system. After briefly explaining the types and techniques of music therapy, I introduced participants to the stress reduction theory. And I argued that this music therapy theory could be applied to praise. I explained to the participants several examples of the role music played in the Bible, and I shared how music therapy can be applied to praise. After finishing the lecture, we did two music therapy exercises. The first was listening to songs and singing. I turned off the lights in the room and played the song ‘come and dwell in me’ to the participants. After listening to the song for about 5 minutes, we sang it together. We also sang together songs ‘I want to look straight,

Lord” and ‘though I have no wealth’ The second exercise was a praise autobiography. I gave each person a piece of paper and asked them to write down three songs that represented their lives. The praise autobiography divides our lives into three stages, and participants should have written down the songs that inspired, comforted, or challenged us during those periods. After everyone wrote their praise autobiographies, they took turns sharing their songs and stories. Then, I explained the agenda for the next session and finished the session with a closing prayer.

Table 5. Session 5: Quiz and Summary (At Church / In-Person)

Lesson	Time(90minutes)	Instructor
Welcome Opening Prayer	10 minutes	Researcher
Quiz and Summary	30 minutes	Researcher
Activity	30 minutes	Researcher / Participants
Praise and Prayer	10 minutes	Researcher
Announcements <ul style="list-style-type: none"> <li>• Daily Praise Journal Assignments</li> <li>• Next Session Agenda</li> </ul> Closing Prayer	10 minutes	Researcher / Context Associates

The fifth session was held on March 8, 2024, from 7 to 8:30 p.m. Eastern time. I gave a quiz on the theology of praise, the power and ability of praise, Charles Wesley's praise ministry, and music therapy through praise, which they had learned over the past

four weeks. This was a very simple blank quiz. After completing the quiz, we reviewed the first to fourth sessions and looked back on key content.

After that, we did one more exercise related to music therapy. It was a rewriting of the lyrics of praise. This was a method of music therapy in which one expressed one's inner feelings and problems by writing one's inner story in lyrics. Participants chose the song they wanted and changed the lyrics to the song. Afterward, we took turns introducing our own songs and lyrics, and we all sang them together.

Table 6. Session 6: Practicing the Power of Praise (At Church / In-Person)

Lesson	Time(120minutes)	Instructor
Welcome Opening Prayer	10 minutes	Researcher
Practicing the Praise	60 minutes	Researcher / Context Associates
The Next steps participants would like to see	10 minutes	Researcher
Post- project questionnaires Closing Prayer	10 minutes	Researcher
Individual Interview	30minutes	Researcher

The fifth session was held on March 16, 2024, from 7 to 8:30 p.m. Eastern time. The last session was a time to experience the power of praise by practicing praise based on what we have learned so far. Basically, this time consisted of praise and prayer. Some people call this format a 'praise night'. One of the context associates played the piano, and I played the guitar and led the praise. We all sang and prayed together, and sang and prayed again, and so on. After practicing the praise session, we had time to talk about the next steps participants would like to see. Also, participants took a post-project survey,

and then we finished our workshops with a closing prayer. After all sessions were completed, I conducted individual interviews.

### **Summary of Learning**

The hypothesis of this DMin project is that if the members of the Dayton Korean Grace Church participate in six-week praise workshops, then it will enhance their biblical understanding of praise, and finally they will experience the power of praise. The expected result was that participants in the six-week praise workshop would gain an increased biblical understanding of praise and learn the theological meaning, principle, and purpose of praise, and experience the power of praise. I thought that as their understanding of praise increased, their attitude toward praise would also improve. Likewise, I expected them to experience the power of praise. A total of thirteen participants attended the six-session project at the Dayton Korean Grace Church, developed an understanding of biblical praise and knowledge, and experienced the power of praise as verified through pre- and post-questionnaire, individual interviews, and daily praise journaling assignments.

This project revealed that when praise is taught as a central theological practice and experienced in a community setting, it can lead to significant emotional healing, spiritual growth, and a deeper connection with God. Participants not only gained a more profound understanding of praise as worship but also experienced its transformative power in their personal lives.

By combining theological education with music therapy principles, the workshop provided a holistic approach to spiritual development that addressed both the emotional and spiritual needs of the participants. Praise served as a vehicle for emotional release, cognitive insight, and spiritual transformation, allowing participants to process their inner struggles while drawing closer to God.

### *Pre- and Post-Survey Comparisons*

The pre-and post-questions were made up of the same question. Based on the results of the survey conducted before and after the participants participated in the project, I was able to objectively evaluate whether the participants' biblical understanding of praise had improved, whether their attitudes had improved and whether they had experienced the power of praise. Collecting data from the pre- and post-project surveys helped me determine whether there had been a change in their understanding, knowledge, attitude, perspective, and experience.

Before the survey, I informed the participants that the responses to this survey would be used to evaluate and analyze the praise workshop and that their anonymity would be guaranteed. The survey consisted of a total of eleven questions, and a scale from 1 to 5 indicates 'Strongly Disagree' to 'Strongly Agree.' A total of thirteen participants participated in the survey.

*Question 1.* “I can explain the correlation and difference between praise and worship.” I asked this question to assess changes in participant's understanding of praise and how well they distinguish praise and worship before and after the workshops. On the pre-project survey (see figure 1), 15.4% said, “Strongly disagree,” 38.5% said,

“Disagree,” 38.5% responded, “Neutral,” and only 7.7% said “Agree”. There was no “Strongly agree.” However, on the post-project survey (see figure 1.2), 61.5% said “Agree,” and 38.5% said “Strongly agree.” There was significant variation in participants' responses. No one gave a negative answer in the post-survey. This indicates that all participants could understand the correlation between praise and worship, whether positive or strongly positive.

1. I can explain the correlation and difference between praise and worship.

13 responses

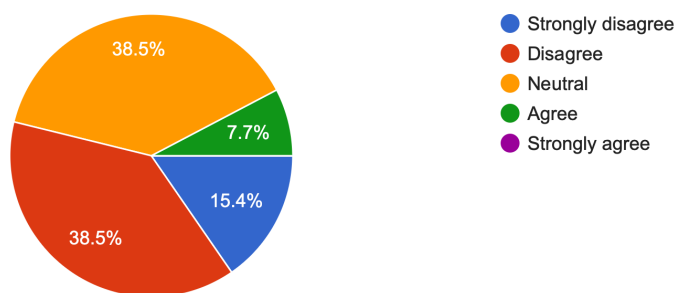


Figure 1. Pre-project survey results of question 1.

1. I can explain the correlation and difference between praise and worship.

13 responses

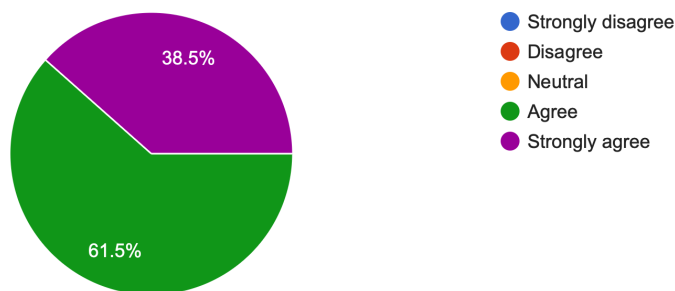


Figure 1.1. Post-project survey results of question 1.



*Question 2.* “I can biblically articulate the purpose, principles, and methods of praise.” I asked this question to evaluate how well they understand the theology of praise. On the pre-project survey (see figure 2), 61.5% said “Disagree” 15.4% said “Strongly disagree” and “Neutral” and only 7.7% said “Agree”. There was no “Strongly agree”. On the post-project survey (see figure 2.1), 61.5% said “Agree” and 38.5% said “Strongly agree.” There was a big positive change in response to the second question, just like the first.

2. I can biblically articulate the purpose, principles, and methods of praise  
13 responses

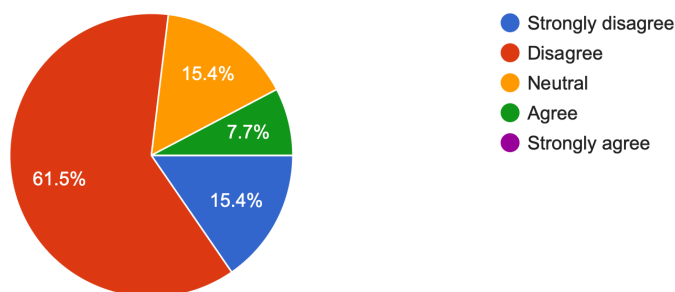


Figure 2. Pre-project survey results of question 2.

2. I can biblically articulate the purpose, principles, and methods of praise  
13 responses

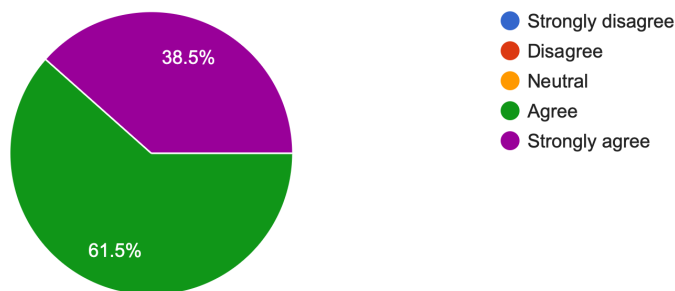


Figure 2.1. Post-project survey results of question 1.

*Question 3.* “I clearly acknowledge what the power of praise is and its benefits.” I asked this question to assess changes in their theological understanding of the power of praise. On the pre-project survey (see figure 3), 46.2% said “Neutral” 23.1% said “Disagree” and “Agree”. 7.7% said, “Strongly disagree.” On the post-project survey (see figure 3.1), 84.6% said, “Strongly agree,” and 15.4% said, “Agree.” This indicator proves that participants clearly recognized and understood the power of praise.

3. I clearly acknowledge what the power of praise is and its benefits  
13 responses

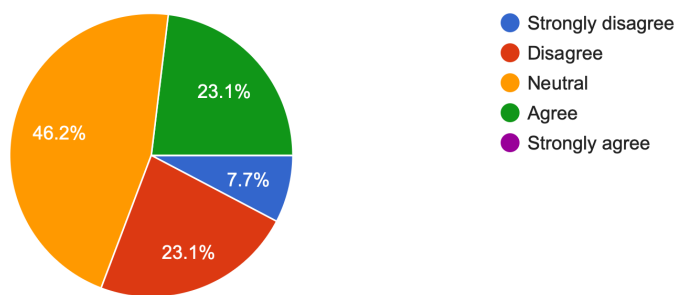


Figure 3. Pre-project survey results of question 3.

### 3. I clearly acknowledge what the power of praise is and its benefits

13 responses

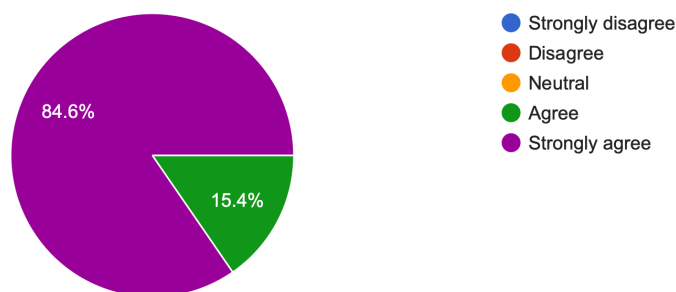


Figure 3.1. Post-project survey results of question 3.

*Question 4.* “I think praise is a time to prepare for worship before listening to the sermon.” I asked this question to assess changes in participants' perceptions of praise. I wanted to know whether the participants perceived praise as merely a preparatory step before the sermon, and if so, how much that perception changed after the workshop. On the pre-project survey (see figure 3), 53.8% said “Agree” 23.1% said “Strongly Agree” 15.4% said Neutral, and 7.7% said “Neutral”. On the post-project survey (see figure 4.1) 38.5% said “Strongly disagree” 23.1% said “Disagree” 30.8% said “Neutral” and 7.7% said “Agree” These results show that most of the participants' perception of praise has changed, but since more than 30% responded neutrally, it does not mean that everyone has completely changed.

4. I think praise is a time to prepare for worship before listening to the sermon.

13 responses

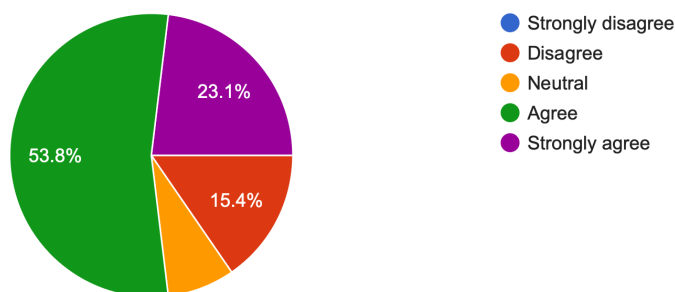


Figure 4. Pre-project survey results of question 4.

4. I think praise is a time to prepare for worship before listening to the sermon.

13 responses

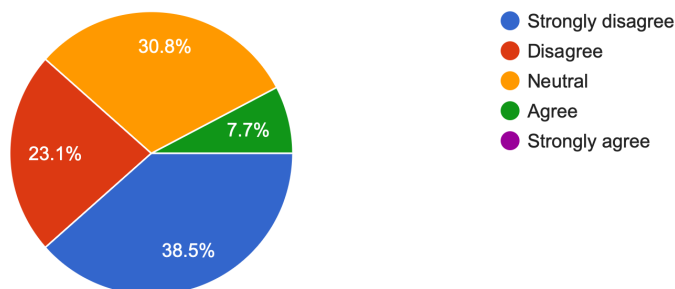


Figure 4.1. Post-project survey results of question 4.

*Question 5.* “Musical talents and skills are important factors in praise.” I asked this question to determine participants' biases or prejudices about praise. On the pre-project survey (see figure 5), 38.5% said “Disagree,” 30.8% said “Agree,” 23.1% said “Neutral,” and 7.7% said “Strongly disagree.” On the post-project survey (see figure 5.1),

53.8% said “Strongly disagree,” 23.1% said “Disagree,” and “Neutral.” This shows that the participants' prejudices have changed to some extent.

5. Musical talents and skills are important factors in praise  
13 responses

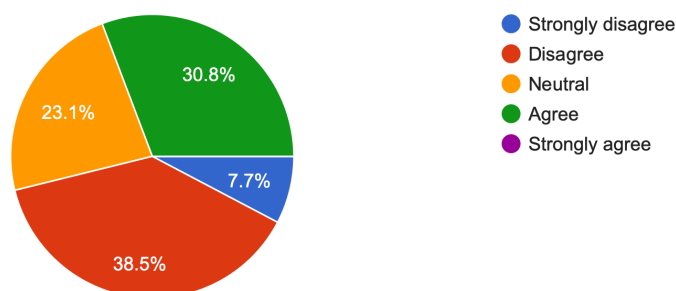


Figure 5. Pre-project survey results of question 5.

5. Musical talents and skills are important factors in praise  
13 responses

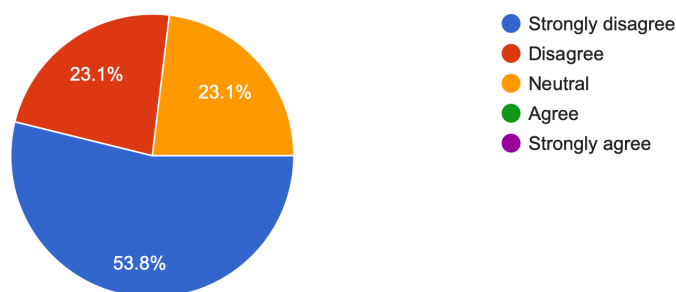


Figure 5.1. Post-project survey results of question 5.

*Question 6.* “I arrive at church and take time to prepare before starting the praise.”

I asked this question to assess changes in their attitude toward the praise before and after

participating in the project. On the pre-project survey (see figure 6), 38.5% said “Disagree” 23.1% said “Neutral” 15.4% said “Agree” and “Strongly agree” and 7.7% said “Strongly disagree.” On the post-project survey (see figure 6.1), 38.5% said “Strongly agree” and “Agree,” 15.4% said “Neutral,” and 7.7% said, “Strongly disagree.” We can see that many participants' attitudes towards preparing for praise have improved after the project.

6. I arrive at church and take time to prepare before starting the praise.  
13 responses

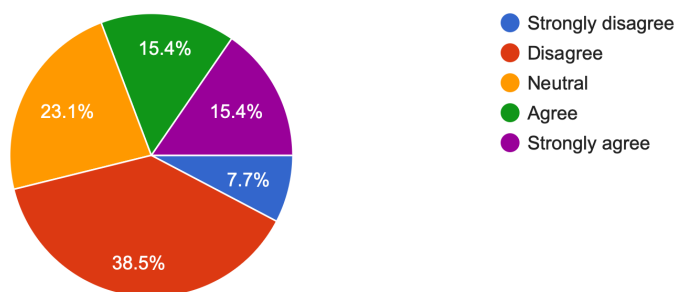


Figure 6. Pre-project survey results of question 6.

6. I arrive at church and take time to prepare before starting the praise.  
13 responses

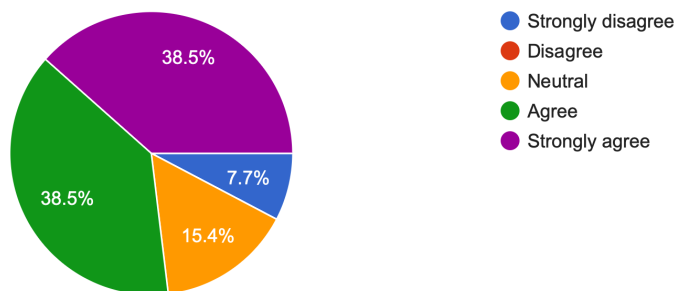


Figure 6.1. Post-project survey results of question 6.

*Question 7.* “I believe that praise is a crucial part of my spiritual life.” I asked this question to find out what praise means to participants. I wanted to know how much praise played in forming their faith. On the pre-project survey (see figure 7), 30.8% said “Neutral” and “Agree” 23.1% said “Strongly disagree” and 15.4% said “Strongly agree.” On the post-project survey (see figure 7.1), 61.5% said “Strongly agree” 30.8% said “Agree” and only 7.7% said “Neutral”. We can see that the proportion of praise has increased in the spiritual life of many participants.

7. I believe that praise is a crucial part of my spiritual life  
13 responses

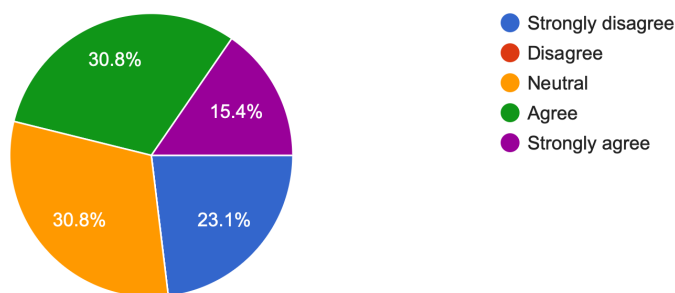


Figure 7. Pre-project survey results of question 7.

7. I believe that praise is a crucial part of my spiritual life

13 responses

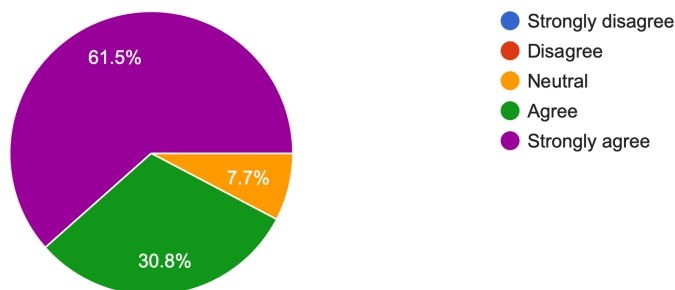


Figure 7.1. Post-project survey results of question 7.

*Question 8.* “I practice praise in daily life.” I asked this question to find out how much the participants practiced the praise before and after participating in the project. On the pre-project survey (see figure 8), 46.2% said “Agree” 30.8% said “Disagree” 15.4% said “Neutral,” and 7.7% said “Strongly disagree”. On the post-project survey (see figure 8.1), 69.2% said “Strongly agree” 23.1% said “Agree” and 7.7% said “Neutral”. Before participating in the project, nearly half of the people were already practicing praise in their lives. However, after the project, everyone began to practice praise in their lives, and its quality also increased.



8. I practice praise in daily life

13 responses

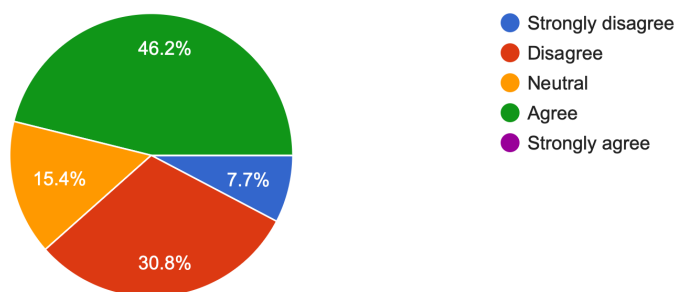


Figure 8. Pre-project survey results of question 8.

8. I practice praise in daily life

13 responses

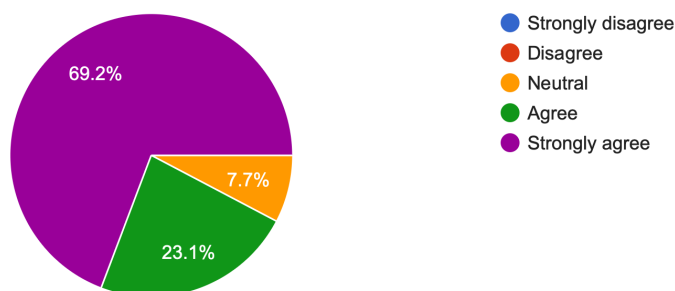


Figure 8.1. Post-project survey results of question 8.

*Question 9.* “I experience the power of praise in worship service or daily life.” I asked this question to determine how much the participants had experienced the power of praise before and after the project. On the pre-project survey (see figure 9), 38.5% said “Neutral,” 30.8% said “Agree,” 23.1% said “Disagree,” and 7.7% said “Strongly disagree”. On the post-project survey (see figure 9.1), 84.6% said “Strongly agree” and

15.4% said “Agree.” According to the data, the percentage of participants who experienced the power of praise varied before the workshop, but everyone experienced the power of praise during the workshop.

9. I experience the power of praise in worship service or daily life.

13 responses

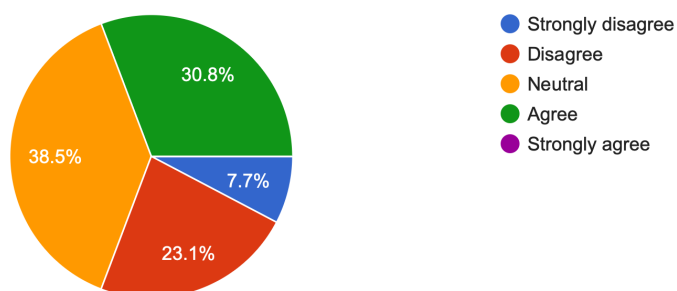


Figure 9. Pre-project survey results of question 9.

9. I experience the power of praise in worship service or daily life.

13 responses

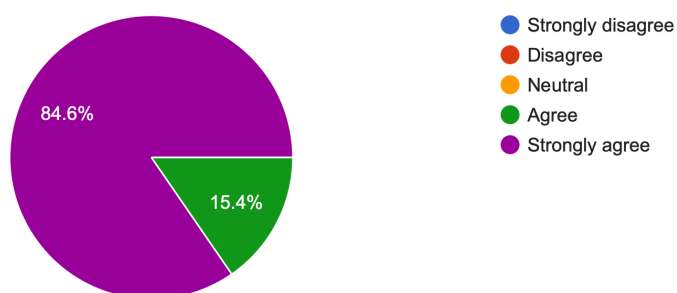


Figure 9.1. Post-project survey results of question 9.

*Question 10.* “When I praise, I feel stress relieved and a sense of peace in both my body and mind.” I asked this question to examine the effects when the theory of music therapy is applied to praise. I also wanted to know what kind of emotional and biological changes participants experience when they feel the power of praise. On the pre-project survey (see figure 10), 46.2% said “Agree,” 23.1% said “Disagree,” 15.4% said “Neutral,” and 7.7% said “Strongly agree” and strongly agree.” On the post-project survey (see figure 10.1), 61.5% said “Strongly agree” and 38.5% said “Agree”. As a result, all participants in the project felt stress relieved and a sense of peace in both their body and mind.

10. When I praise, I feel stress relieved and a sense of peace in both my body and mind  
13 responses

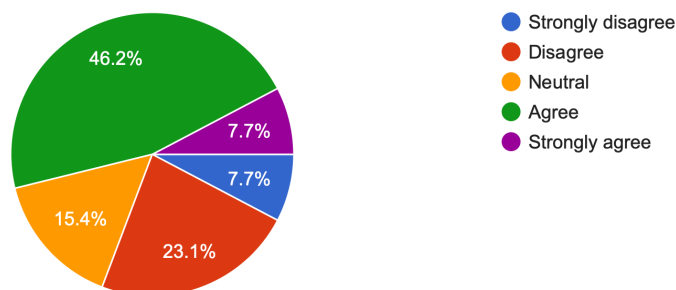


Figure 10. Pre-project survey results of question 10.

10. When I praise, I feel stress relieved and a sense of peace in both my body and mind.

13 responses

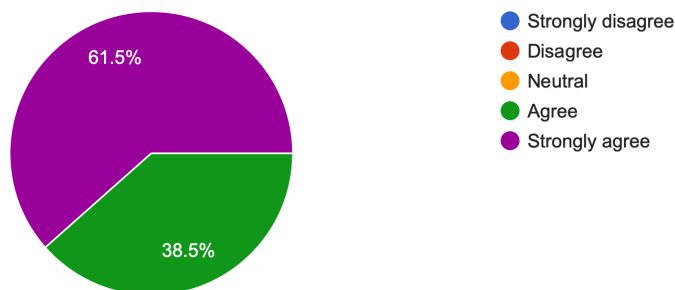


Figure 10.1. Post-project survey results of question 10.

*Question 11.* “When I praise, negative thoughts and emotions disappear, and I gain positive emotions like gratitude and hope.” I asked this question to measure the emotional efficacy of praise. I wanted to measure participants' experience of the power of praise through emotional changes. On the pre-project survey (see figure 11), each 46.2% said “Agree” and “Neutral,” and 7.7% said, “Strongly disagree”. On the contrary, according to the post-project survey (see figure 11.1), 92.3% said “Strongly agree” and 7.7% said “Agree”. Overwhelmingly, all participants experienced positive emotional changes while singing praises during the workshop.

11. When I praise, negative thoughts and emotions disappear, and I gain positive emotions like gratitude and hope

13 responses

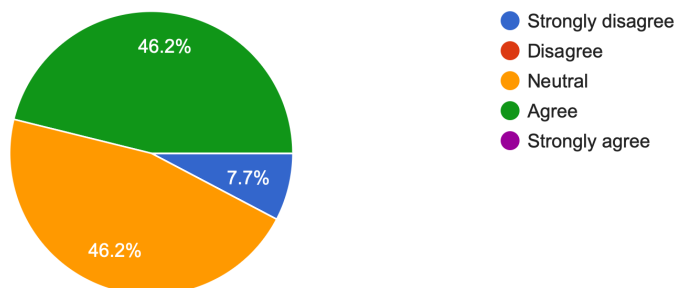


Figure 11. Pre-project survey results of question 11.

11. When I praise, negative thoughts and emotions disappear, and I gain positive emotions like gratitude and hope.

13 responses

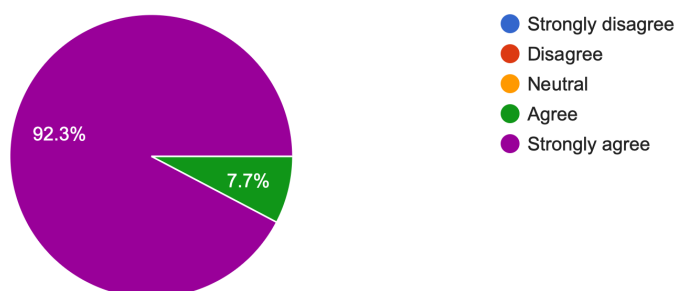


Figure 11.1. Post-project survey results of question 11.

### *Survey Analysis*

The survey analysis revealed a significant shift in participants' understanding and experience of praise. In the pre-workshop surveys, many participants indicated that they saw praise primarily as a preparatory activity before worship or as a way to enhance the worship experience. However, by the end of the workshop, the post-survey results

showed a dramatic improvement in participants' recognition of praise as a form of direct worship that has its own theological significance.

For example, one participant shared, "Before this workshop, I thought praise was just about singing before the sermon, but now I understand that it is a powerful tool to connect with God and to experience His presence." This shift in perspective is significant because it highlights the central goal of the workshop: to elevate the practice of praise to its rightful place within Christian worship and theology.

In addition to an increased understanding of praise, the surveys also indicated that participants experienced emotional and spiritual benefits. Many participants reported feeling more connected to God and more at peace after engaging in praise. Some also mentioned that they experienced breakthroughs in areas of emotional healing, citing the power of praise as a key factor in helping them confront and process personal pain. Participants wrote a praise journal every day except one day a week during the praise workshop.

### *Journal Results*

Participants wrote a praise journal every day except one day a week during the praise workshop. The praise journal included their name, date, song title, emotions they felt, intimacy with God, and lastly, their impressions or thoughts about the song and a prayer. Participants took turns sharing a song in the group text room one by one and writing an introduction to the song. Every day, they had a time of worship with the song in their own places. The daily praise journal was written for six weeks. Through this daily

praise journal, I hoped that praise would become a daily part of the participants' lives and, ultimately, that they would experience the power of praise in their daily lives.

After the workshop, eight participants submitted their praise journals to me. To gauge whether they had experienced the power of praise, I tried to find significant spiritual and emotional changes in their journals. To protect the identities of the participants, their names remain anonymous. First, I analyzed the journals they submitted and extracted keywords, which are as follows:

Participant 1: Gratitude. Repentance. Power, strength, most precious thing, weakness, goodness, faithfulness, companionship, children of God, love, salvation, praise, Will of God, peace, tranquility, resting place, reason for living, eternity, worship, glory, hope, guidance, spiritual warfare, victory, blood of Jesus, freedom, mercy, compassion, healer, healing, protection.

Participant 2: worry, concern, peace of mind, faith, guidance, victory, power, grace, glory, response, togetherness, will of God, love, children, gratitude.

Participant 3: Gratitude, anxiety, joy, hope, determination, resolution, love, confession, longing. Obedience, the presence of God, repentance, peace, warmth, gentleness, forgiveness, companionship, freedom, fruit, sin, preciousness, faith, stability, tranquility, healing, courage, patience, and guidance.

Participant 4: anxiety, worry, peace, stability, the blood of Jesus, the presence of God, grace, gratitude, joy, plan, cross, hope, love, sinner, repentance, salvation, obedience, meditation, guidance, supplication.

Participant 5: will, confession, hope, worship, nobility, love, plan, trust, guidance, precious, honor, praise, power, togetherness, companionship, gratitude, longing, goodness, grace, anxiety, despair, peace.

Participant 6: love, grace, plan, power, guidance, gratitude, healer, healing, comfort, understanding, light, friend, wilderness, children, guidance, fear, new strength.

Participant 7: hardship, salvation, cross, love, grace, precious things, gratitude, eternity, calling, faith, hope, children of God, tools, repentance, forgiveness, timing, togetherness, everything, will, protection, comfort, healing, king, waiting, strength, weakness, way, thought, heart, wisdom.

Participant 8: Cross, love, grace, gratitude, praise, preciousness, purpose, meaning, sacrifice, care, comfort, practice, eternity, guidance, repentance, humility, children, glory, light, help, companionship, intimacy, healer, healing, blood, thanksgiving, supplication, prayer, response, goodness, justice, perfection, salvation, devotion, God's presence, power, fullness.

The keywords above are extracted from the participants' thoughts or impressions about the song and their prayers. It is noteworthy that the keywords “love,” “grace,” and “gratitude” were found in all the participants. Specifically, through praise, they experienced God’s love and the love and grace of Jesus who redeemed sinners, and these experiences led to a confession of gratitude. In other words, through praise, they experienced the grace of the gospel.

Another keyword that was common to all participants was ‘guidance.’ Through praise, they acknowledged that God had guided their lives up to this point, or were confident that God would guide their lives in the future. The next most frequently found



keyword among the participants was healing. Seven out of eight participants mentioned their experience of healing. They confessed that Jesus Christ was their healer. Here, healing does not mean healing physical wounds, but healing wounds such as those of the mind, relationships, and memories. The word comfort, which was used in a similar context, was also mentioned by four participants. Also, the next most mentioned keyword is peace or tranquility. Peace was also mentioned by seven out of eight participants. A common pattern found among the participants was that their emotions such as worries, anxiety, and concerns were relieved through praise and led to feelings of peace and tranquility. In other words, through praise, their hearts that were struggling with worries and anxiety experienced a spiritual and emotional change to peace.

In addition, there were six people who experienced God's presence, companionship, and togetherness, five people who experienced repentance, and five people who experienced a change in self-image as a child of God. When the keywords above were converted into data and compared and analyzed, it was found that there were significant spiritual and emotional changes in the participants' daily praise journals, which can be seen as meaning that they experienced the power of praise.

Also ensuring anonymity throughout the data collection process was essential in fostering a safe and open environment for participants. Because of the sensitive and personal nature of the topics discussed emotional struggles, personal pain, and spiritual growth participants were more likely to be honest and forthcoming when they knew their identities would remain confidential. This anonymity likely contributed to the depth of personal insights shared in both the interviews and the praise journals. For example, one participant wrote in their praise journal, "I have never felt comfortable expressing my

emotions in church, but through this workshop, I was able to open up to God in a way I never thought possible." The anonymity also allowed participants to speak openly about their challenges, fears, and emotional responses to praise without fear of judgment. This provided a richer set of data for analysis, offering a more authentic view of how praise affected them on both spiritual and emotional levels.

**Praise Journal**

이름 (Name):  

날짜 (Date): 2/18 / 2024

곡 제목 (Name of Song): 나에게 예수를 주소서. (Give me Jesus)

지금 나의 감정 (Emotion): little bit overwhelmed, anxious but still rejoicing in the Lord.  
after listening the song several time: moved, touched. 감동되었고 슬피만 감사함에 나오는 눈물.

하나님과의 친밀도 (Intimacy percent of God): 90 %.

느낀점 (Impression):

찬양을 통해서 그 많은 시간이서 하나님께 나를 온전히 드리는 예배를 할 수 있게 감사하다. 찬양을 그 듣는 음악 소리가 아닌 가사를 통한 내가 주께 하고 싶은 말을 표현할 수 있고 주의 이끄심을 갖는 시간이 주어진 것이 감사하다. 찬양을 마음 다하고 풀이 전하는 내가 해야 할 일들과 대하는 이대이 복안함 때문에 주께 온전히 내 마음을 드리지 못하고 머리가 시끄럽게 아픔 무겁게 느껴졌다. 그러나 이시간 다시 하나님을 기쁘게 하고 주께 감사하게 하고 성령님이 내 영혼 위로하시느 시간이 되었다.

오늘의 기도문 (Today's Prayer):

하나님 당신의 영광을 좇게 하고 남가운데 정말 중요한 진리로 제 중심을 가득 채워주실 수 있도록 하소서. 이미 저에게 주신 예수님의 사랑을 제가 매일 함께 세 심자기를 들고 갈라진 내 삶이다. 때로는 너무나 어렵고 힘들고 상왕가에게 좌절하는 지이지만 당신의 향기를 제가 세상을 이기기 하고 당신을 제게 소중히 주셨기때문에 저도 제 모든 것 당신께 드리고 저 스스로를 산 세움, 당신이 기뻐하시는 기쁨한 산 세움으로 즐거워드릴 것입니다. 주님 제 영적 예배를 받아주시고 소직 당신만이 You are my one thing 이라는 것과 같이 오직 당신만을 믿고 감사하소서. 제가 이 악한 세대를 본받지 않고 악한 세대에 대가까지 못해 려지 강하고 될 것임으로 다 내어놓길 원합니다. 제 마음을 매일 새롭게 기어 복음으로 변화될 받아 당신이 신하하고 정말 기뻐하시는 당신의 단결하신 계명과 뜻이 무엇인지 분명히 할 것입니다. Romans 12:1-2. 때때로 더 감사하소서. 제가 감사하며 모든 것 감사하며 받들고

Figure 12. Daily Praise Journal Sample1.

**Praise Journal**

이름 (Name):  

날짜 (Date): 2/17/24

곡 제목 (Name of Song): "은혜로만 들어가네"

지금 나의 감정 (Emotion): 나약하고 부족한 내 모습을 보게되니... 인간의 어떤 노력에  
 애는 오직 예수 그리스도의 보혈로 우리가 하나님의 양자 가짐에  
 기쁘고 은혜를 누릴수 있는 것에 감사. 또 감사...

하나님과의 친밀도 (Intimacy percent of God): 하나님의 차원함을 %로 측정할수 없음.  
 fullness!

느낀점 (Impression):  
 내가 주님의 입대를 경험하고 그 은혜를 알수 있다는 것은 정말  
 큰 은혜이다. 매 순간 순간 우리의 무지함과 죄악으로 주님의 양자를 느끼지  
 못하고 깨닫지 못하는 순간이라 할까? 주님의 은혜가 항상 우리 가운데  
 거하고 예수 그리스도의 보혈로 피로 우리를 깨끗케 하시고 장례케 해나  
 우리가 예수님을 바라보고... 부족한 모습 그대로 나아갈때에 죄를 자백하게 하고.  
 → 그 은혜가 크니라.

오늘의 기도문 (Today's Prayer):  
 은혜가 풍성하시게 하옵소서. 나를 하나님의 자녀로 인정하시고  
 불러주시니 감사합니다. 내가 예수 그리스도의 보혈로 피로 장례케 되고  
 죄 많은 나를... 부족한 나를... 의인이라 칭하여 주시니 그 은혜가 크니라.  
 오직 주님의 은혜로만, 우리가 천국을 향하고 시에 하실 것이니 그 기쁨 감사함  
 하옵소서. 주님의 영광을 보시옵소서. 우리가 이 주님의 은혜를 감당하고  
 더 원합니다. 주님의 축복받은 은혜가 내 안에 가득히 채워 주시라.  
 예수님의 이름으로 기도합니다. 아멘.

Figure 13. Daily Praise Journal Sample2.



**Praise Journal**

이름 (Name):  

날짜 (Date): 2 / 22

곡 제목 (Name of Song): 천번을 불러도.

지금 나의 감정 (Emotion): 나의 삶을 이끄시는 주님께 감사함.  
평안, 용기.

하나님과의 친밀도 (Intimacy percent of God): 40%.

느낀점 (Impression):

여수님, 예수님. 당신의 이름은 부는데 어찌 눈물을 흘리지 않을 수 있을까요. 당신의 사랑을 생각하니 이  
어찌 애용하고 감사하지 않을 수 있을까요. 나같은 죄인 살리기 위해 그 처절한 고통도 느끼신  
그 처절한 사랑을 어찌 잊을 수 있을까요. 그 사랑, 나를 위한 그 사랑, 매일 그 예수님의  
이름을 부르며 잊지 않을 것입니다. 그 십자가를 내 마음에 새겨서. 내 마음에 새겨서  
영원 가언, 어찌에 있던 그 사랑과 영가가를 전하여 살아가겠습니다.

주님의 사랑, 천번도 부족, 이목이 깨워주시고 그 십자가를 새겨서 나의 눈물이, 나의  
영광이 아스리 안기 원합니다.

오늘의 기도문 (Today's Prayer):

주님, 감사합니다. 부족한 저를 오늘도 세워주시고 기다리시어 사랑한다 해주세요  
주님 감사합니다. 그 십자가가 내리 살에게 진복이 되기 원해요. (그 사랑이)  
나의 삶을 가득 채워주기 원해요. 그 사랑 영감들이 내게에 허락해주세요.  
내리 회개 대한 처절한 회개와 그 사랑에 대한 찬양은 주나를 드리는  
게가 되기를 원합니다.

Figure 14. Daily Praise Journal Sample3.

### *Personal Interview Results*

What I wanted to obtain through personal interviews was a deeper and more detailed analysis of the participants' understanding and perception of praise or their understanding and experience of the power of praise before and after the workshop. These open-ended questions encouraged participants to reflect on their inner changes. And through their answers, I was able to assess whether the hypothesis of my project was valid. I asked five questions to seven participants.

The first question was this: “Has your understanding or perception of the praise changed after the praise workshop? If so, describe how”. I asked this question to assess changes in their perspective or perception of the praise before and after participating in the project. The participants said,

“After the praise workshop, my understanding of the concept of praise became clearer. Praise is not just a part of worship, but all the actions we take to worship God, and it is one of the channels through which we experience and communicate with God who works through praise.”

“I knew that praise was part of the service and honored God, who deserves to be praised. However, what I learned more clearly through the praise workshops is that praise has the power to lead the service. When I praise, I must offer it according to God's will and intentions, not merely based on my feelings.”

“I realized that the praise was not just a song and it would be able to affect my life in many ways depending on how I understood and realized the praise actually was going to work in my life.”

“Personally, I realized that praise has more power than I thought. I also learned that although praise is an act that gives glory to God, it is possible to communicate with God through praise.

“I learned how the power of praise is revealed in the Bible and how God works through praise. Especially when I praise, I have found that my soul can change, blockages are released, and it can play a role in setting me free.

“I learned about the essence of praise. To be honest, I usually only listened to bright songs when I was happy and serious songs when I was sad, but now I

realized that praise is not for me, but for God. In other words, I feel like I learned something new about the essence of praise.”

“We live in the generation where we have much access to Christian music. You can just put it on YouTube, turn on the Christian radio station, or attend Sunday worship services to hear great songs to praise God. Not only that, but we are used to being able to sing along to praise songs at home, in the car, or at church without an issue. At the workshop, I was shocked to learn that there were times when singing hymns was not allowed as a congregation at worship service. It was only allowed for ministers or church leaders. Then I realized we should not take granted of being able to listen and sing praise songs whenever we want.”

Judging from the answers to the first personal interview question, the majority of participants were able to redefine their own meaning of praise through the praise workshop. They came to realize the essence of praise, the biblical understanding of praise, and God who works through praise. Also, some participants learned something new about the power of praise. Overall, participants gained a biblical understanding of praise through the workshop.

The second question was this: “Has your attitude towards praise changed since the praise workshops? If so, please explain.” I asked this question to determine how much the participants' attitudes toward praise have changed. The participants said,

“My serious attitude toward praise has not changed much. However, while praising, I began to meditate more deeply on the purpose and reason for praising God.”

“Since praise involves giving our hearts, I thought it was important to focus more on honoring God and exalting the Lord, rather than primarily considering melodies that suit my personal feelings and tastes”

“After the workshop, my attitude has changed to more focusing on God himself rather than my emotion or how much I need God.”

“My attitude toward praise has changed. Before that, I was more concerned with people's eyes while praising, but now I have a mindset that I should focus more

on praise completely. You should not just sing it, but sing it with all your heart without caring about the people around you.”

“The biggest change for me was that I began to prepare for praise through prayer before singing. As I had the desire to praise with all my heart, I prepared it with prayer”

“Before, I used to worry about people when I sang praise songs, but now I think I should stop doing that and sing with confidence. There is no need to be ashamed of singing to God.”

“I was able to reflect on my attitude coming into praising the Lord through the workshop. I realized I was focused more on how much I enjoyed singing the praise songs. I was emotionally satisfied after I felt I was recognized as a passionate worshiper in the congregation. I wanted myself to outstand in the congregation during worship time. I didn’t set Jesus as the main reason to be singing praise songs. I think God wanted to show me that I was not humbling myself before coming to worship Him which is the first step I should have taken as we prepare to come into His presence. In the last few weeks, I was able to remind myself who this praise time is for and how I should prepare my heart for that time.”

The answers to the second personal interview question revealed that their attitude toward praise had changed even though there were differences for each person. A common characteristic among them is that the center of praise has shifted from people to God. It is also important to note that some people began to prepare praise through prayer. This is because they have become quite serious about praise and prepare with all their heart.

The third question was this: “Did you experience the power of praise during the workshops? What changes, if any, have you experienced while practicing the praise in the session? If so, please explain.” I asked this question to find out how much the participants have experienced the power of praise and, if so, what types of experiences they have had.



“I experienced a lot of the power of praise while I was praising God. For example, I often cry because I often get emotional when I hear each praise lyric as what God says to me. During the praise workshops, I am grateful to the Lord who is always with me, comforted me. Praise God.

“With the communities of faith who participated in the workshops, I experienced a sense of calm and gratitude by offering praise to God.”

“I experienced and felt that praising together with many other people had more power. The fact that people being with me had the same beliefs as mine really inspired me. I am trying to feel this more while practicing in the session.”

“I felt the power of praise when we gathered together to praise. When we praised together in the last session, I felt a powerful thing that overwhelmed the space. It was indescribable.”

“I felt the power of praise during the last praise session. It was such a blessing to see the community praising together. I also felt the power of praise while doing the praise journal. The power of praise that I felt the most was that the worries and concerns disappeared from my heart, and peace came. I felt that power while writing a praise journal every day. “

“When I had a hard time during the week, I experienced the power of praise by writing a praise journal. When my body was tired, and my mind was difficult, I listened to and sang hymns and felt my heart healed, the Lord touching my heart, and new strength supplied. The praise journal helped me focus more on God’s character and what He will do rather than on my struggles.”

“I always experienced the power of praise. It changes the purpose of life from myself and my family to God’s kingdom and His will. It changes my attitude towards people around me so that I may have more patience and a servant's heart for them. It transforms my emotions that were centered around me into a caring heart for others.”

It is very interesting that everyone felt the indescribable power of praise when the community sang it together. During the praise session, they seemed to feel the presence of the Holy Spirit overwhelming them. As they praised together in community, they felt connected to one another. Also, some people have experienced the power of praise while writing the daily praise journal. Their testimony shows that praise comforts us and gives us new power, even in harsh environments and situations.

The fourth question was this: “Did you feel any physical, mental, emotional, or spiritual changes when or after praise? If so, please explain what change or condition it is. I asked this question to find out what physical, emotional, and spiritual changes participants experience when or after they are praised. The participants said,

“For me, there is no significant change physically after singing, but I feel more mentally stable and peaceful. Emotionally, I experienced a warmer and more loving heart toward God, and spiritually, I began to believe more in the power of the Holy Spirit and God.

“Even during difficult times, by focusing on praising God, I felt a deeper yearning for peace and a stronger desire to connect with His word.”

“Praise really worked for me when I really was in trouble. Even when I did not know how to pray, what to pray, and what verses I had to read, praises led me to God closer and comforted me.”

“Absolutely. After I praise deeply, peace always comes to my heart. I also feel holy. I also feel that the Lord is giving me new strength. I also feel more physically energetic.”

“I experienced healing of my heart. When my mind was dizzy, difficult, and tired, God touched my heart through praise. God comforted me. Also, God humbled my heart. Rather than complaining to God that I was having a hard time, He led me to a decision to live a life that glorifies Him through my life. The real change I experienced was in dedication that the purpose of my praise was ultimately for the glory of God. It was an internal, essential comfort and change rather than simply temporary comfort.

“When I was sad and depressed, I experienced my joy and hope being restored by listening to and singing praise songs.”

“Praising makes me experience a slight part of heaven, our eternal life.”

The most common change that participants experienced was emotional and spiritual change. Participants felt their hearts restored and healed through praise. These emotional changes led to positive results, leading to spiritual awakening. Their answers

show that the power of praise can manifest itself in a variety of ways and is often accompanied by emotional and spiritual changes.

The fifth question was this: “Have praise workshops helped you increase your spiritual intimacy with God? How did it help you?” I ask this question to find out how the praise workshop helped participants grow spiritually. The participants said,

“After the praise workshops, I feel like my relationship with God has become more warm. While listening to or offering praise, I feel more agitated in my heart and spiritually through the lyrics”

“During the praise workshops, as I sang and listened to praise daily and journaled my feelings, I grew more eager for God and found it a valuable time to reflect deeply on my faith.”

“Before the workshop, I often listened to praise songs just as a background music. But now I try to feel the sympathy in the lyrics and let my mind and thoughts get closer to God.”

“Before that, I listened to praise according to my mood. However, after the workshop, I concentrate on the lyrics of the praise and try to sing them while reflecting on their original meaning. And when I praise like that, I feel closer to God.”

“Because of the praise workshop, I had no choice but to listen to praise every day and write in a journal. No matter how busy or difficult it was, I became closer to God by spending time listening to praise and praying before God. Praise touched my heart and helped me move closer to God. As my daily life becomes filled with praise, I feel like I am living in God all day long. I feel the presence of God in my life all day long. As my daily life became a place of praise, I was able to feel closer to God.”

“It definitely helped. What I learned at the praise workshop helped me think more deeply about the purpose and meaning of praise when I sing. Also, writing a praise journal every day helped me renew my relationship with God. Therefore, the praise workshop helped me improve my intimacy with God.”

“Yes, it is. It helped a lot.”

The answers to the fifth question showed that praise workshops helped them increase their spiritual intimacy with God. Some of them said the contents they have

learned through workshops helped them to focus on God and they felt a sense of desire for God. Many of them also testified that they experienced becoming closer to God through praise. These results prove that the praise workshop helps participants improve their faith life and relationship with God.

### **Conclusion**

This project conducted all procedures in accordance with IRB regulations before starting the project and began after IRB approval. I started by introducing the project to the participants and obtaining a consent form from them. This study was conducted based on qualitative research. I tried to measure the hypothesis of this project based on data from Pre- and Post-Project Surveys, daily praise journal assignments, group discussion notes, activities, and individual interviews. All data collected from participants and sessions is confidential, and the anonymity of participants is guaranteed.

Before starting the project, I expected that if church members participated in a six-week praise workshop, their biblical understanding of praise would improve, which would lead to a change in their attitude toward praise and experience the power of praise. That was my hypothesis. The lectures in this session are based on biblical, theological, historical, and interdisciplinary foundations. In the first session, I gave a lecture on the theology of praise. Participants learned about the biblical meaning of praise, the relationship between praise and worship, and the theological principles of praise. In the second session, participants learned about the power of praise. People were able to witness the power of praise in the story of Paul and Silas, focusing on Acts 16:23-26 as a biblical foundation. Not only that, they realized that praise is a weapon of spiritual

warfare and an essential tool for our spiritual life. In the third session, participants learned about Charles Wesley's life and his praise ministry. Especially the influence of Charles Wesley's praise ministry on the Methodist revival movement and the power of praise revealed in Charles Wesley's praise ministry were key points for that session. In the fourth session, we learned about music therapy as part of the interdisciplinary foundation. After learning the techniques and methods of music therapy, we had time to apply them to praise and practice. The fifth session consisted of a quiz and summary time, and the last session was a time to practice praise that deeply immersed itself in the power of praise.

The results of the group discussion and activities indicated that the participants learned not only the biblical meaning of praise but also the power of praise. They comforted each other and were challenged by small group meetings, sharing their stories about praise. Through activities such as praise autobiography and praise lyrics making, they showed the possibility that praise could be used as an inner healing, the music therapy. Some people shed tears and showed emotional recovery while doing the activities.

The pre-and post-project survey results clearly showed that through the six sessions of praise workshops, the participants gained a biblical understanding of praise and learned about the power of praise, and it led to a result that their attitudes towards praise had been changed and ultimately experienced the power of praise. The data of the survey results showed significant changes. There were slight differences for each individual, but overall, the expected results were obtained for all questions. All indicators demonstrated participants' improved understanding of praise, experience of praise, and

changed attitudes. Also, an analysis of the content and keywords of daily praise journals confirmed that participants experienced significant spiritual and emotional changes. It means that through the practice of daily praise, they experienced a kind of power of praise.

Personal interviews further confirmed these results. Through individual interviews, I discovered that the participants redefined praise theologically and renewed the meaning of praise through the praise workshop. In particular, changes that could not be seen in detail in the survey could be detected in individual interviews. Through the sessions, activities, practices, and journals of the praise workshop, participants' inner detailed changes, attitudes toward praise, and emotional and spiritual states change. There was also data showing that the praise workshop was very helpful in forming their faith and improving their relationship with God.

### *Emotional and Spiritual Benefits*

Overall, the workshop had a profound impact on participants' emotional well-being and spiritual growth. One of the key themes that emerged from the praise journals and interviews was the role of praise in providing emotional release and healing. Many participants shared that singing praises allowed them to confront unresolved emotions such as grief, anxiety, and anger. As they lifted these emotions to God in song, they found peace and comfort in His presence. For example, one participant who had been struggling with anxiety wrote in their journal, "Singing praise during this workshop helped me release the anxiety I had been holding onto. I felt like I could finally breathe again." Another participant shared that through praise, they experienced a sense of

forgiveness and release from past guilt, stating, "I realized that as I praised God, I was able to let go of the guilt I had been carrying for years."

The power of praise to facilitate emotional healing is well-documented in both theological and psychological literature, and the participants' experiences during this workshop align with those findings. Praise became more than just a musical expression; it served as a means of emotional and spiritual transformation.

### *Spiritual Growth and Theological Insight*

In addition to emotional healing, the workshop promoted significant spiritual growth among the participants. As their understanding of praise deepened, participants began to view praise not just as a preliminary activity in worship, but as an act of worship in itself, deeply rooted in biblical theology. Many participants reflected on how praise allowed them to experience God's presence in a more intimate and personal way. One participant mentioned, "I had always thought of worship as something we do in church, but now I see that praise is worship—it's how we respond to God's grace and power in our lives." This recognition that praise is a response to God's character and deeds was a core theological insight emphasized in the workshop.

Moreover, several participants noted that the workshop helped them integrate praise into their daily lives, beyond the formal church setting. They expressed a newfound desire to engage in praise during personal devotions, reflecting a deeper spiritual commitment and understanding of praise as a lifestyle rather than a Sunday-only activity.

One of the most encouraging outcomes of this workshop was the way in which participants internalized the concept of praise as a form of worship and personal expression. Initially, many viewed praise as a secondary activity, but by the end of the workshop, they recognized it as a powerful tool for spiritual growth and emotional relief. Participants reported that their daily spiritual practices became more vibrant as they incorporated praise into their private devotional times. For instance, several participants noted that singing hymns in personal prayer times helped them to feel more connected to God and more grounded in their faith. This indicates that the workshop not only impacted participants during the sessions but also fostered lasting spiritual habits.

### *The Results*

As a result, considering all the data and analysis, I think my hypothesis that if church members participate in a six-week praise workshop, their biblical understanding of praise will improve and finally experience the power of praise has been proven. Session activity records, group discussion notes, praise journal records, survey results, and individual interviews clearly show participants' increased understanding of praise, improved attitudes, and experience of the power of praise. Overall, these results fully support my hypothesis.

The results of this project demonstrate the importance of integrating praise education into the broader context of Christian worship and spiritual formation. Through the workshop, participants were able to experience the power of praise—not just as an emotional or musical activity, but as a theological practice that leads to healing, growth, and transformation. Moving forward, these findings suggest that the church would benefit



from continuing to offer structured praise workshops that encourage deeper theological reflection and personal engagement with worship. By doing so, churches can cultivate a culture of praise that fosters both individual and communal spiritual renewal.

### *Challenges Faced During the Project*

While the workshop was successful overall, there were some challenges. One of the primary obstacles was time constraints, as some participants found it difficult to attend all the sessions due to personal or work commitments. Additionally, a few participants struggled with vulnerability during the sessions, particularly when it came to sharing personal experiences in a group setting. To address this, more emphasis was placed on individual journaling and one-on-one interviews, which provided a more comfortable outlet for personal reflection.

Another challenge was the varying levels of musical comfort among participants. While some participants were confident in their singing abilities, others felt uncomfortable or self-conscious. To mitigate this, the focus was placed not on musical performance but on the heart of worship and personal expression through praise.

Also, as I analyzed the project, there were some areas that I wanted to improve. There were overlapping questions in the survey, and I thought it would have been better to be a little more specific. Also, the six-week period seemed short, and I think better results would have been achieved if it had been a little longer.

### *Scope of research and Limitations*

This study proposes and implements a program aimed at fostering a biblical understanding of praise and experiencing its spiritual benefits. However, it does not cover all categories of praise, focusing instead on specific theological, historical, and practical contexts. For instance, it does not explore various cultural expressions of praise or delve into a detailed analysis of praise genres. Additionally, the study's sample is limited to the congregation of Dayton Korean Grace Church, which may restrict the generalizability of these findings to broader church communities.

The methodology of this study also involves subjective experiences, so the results are not entirely objective. The perceived effects and spiritual transformations experienced by participants may vary based on their personal faith backgrounds and current spiritual state. Nonetheless, this research demonstrates that praise, grounded in biblical principles, can support individual spiritual growth. It is hoped that this study will serve as a foundation for future research to include more diverse cultures and samples, allowing for a more comprehensive understanding of the impact of praise.

### *Future Applications of the Workshop*

As we look to the future, this workshop offers many avenues for further development. The six-week format proved effective, but it could be extended to cover more aspects of praise and worship, allowing for a deeper exploration of the theological and emotional dimensions of praise. For example, future workshops could include sessions on the biblical foundations of worship or the integration of other forms of worship, such as prayer, scripture reading, and silence. Additionally, the workshop could

be adapted for different demographics within the church, such as youth groups, elderly members, or even new believers who may need a more basic introduction to the concepts of worship and praise.

This workshop also has the potential to be implemented in other churches or even different cultural contexts. Given the unique cross-cultural challenges encountered in this project, such as the need to navigate between Korean and English languages and cultural expressions of praise, it would be beneficial to develop a bilingual or multicultural version of the workshop. This would allow for more inclusive participation and could serve as a model for churches that are similarly diverse.

#### *Further Areas for Research and Development*

While this project focused primarily on praise, there are several related areas that could be explored in future workshops. For example, a workshop centered around prayer or scripture meditation could complement the praise workshop, offering a holistic approach to spiritual development. Additionally, future research could examine how these elements, such as praise, prayer, and scripture, work together to create a well-rounded worship experience that supports both personal and communal spiritual growth.

Another area of exploration could be the integration of modern worship music with traditional hymns, providing participants with a broader understanding of how different musical styles can serve the same purpose of glorifying God. This could also help participants appreciate the historical and theological richness of hymns while engaging with more contemporary forms of worship.

**APPENDIX A**  
**PRE-AND POST QUESTIONNAIRES**

### Pre-And Post Questionnaires

1. I can explain the correlation and difference between praise and worship.
2. I can biblically articulate the purpose, principles, and methods of praise.
3. I clearly acknowledge what the power of praise is and its benefit.
4. I think praise is a time to prepare for worship before listening to the sermon.
5. Musical talents and skills are important factors in praise.
6. I arrive at church and take time to prepare before starting the praise.
7. I believe that praise is a crucial part of my spiritual life.
8. I practice praise in daily life.
9. I experience the power of praise in worship service or daily life.
10. When I praise, I feel stress relieved and a sense of peace in both my body and mind.
11. When I praise, negative thoughts and emotions disappear, and I gain positive emotions like gratitude and hope.

## **APPENDIX B**

### **QUESTIONS FOR PERSONAL INTERVIEWS**

### Questions For Personal Interviews

1. Has your understanding or perception of the praise changed after the praise workshop?
2. Has your attitude towards praise changed since the praise workshops? If so, please explain.
3. Did you experience the power of praise during the workshops? What changes, if any, have you experienced while practicing the praise in the session? If so, please explain.
4. Have praise workshops helped you increase your spiritual intimacy with God? How did it help you?

**APPENDIX C**  
**GROUP DISCUSSION QUESTIONS**



### Group Discussion Questions

1. What did you discover or learn from today's workshop lesson?
2. Please share with your group about the power of praise you experienced during the week.
3. If you have any insights from your week of praise journaling, please share them.

## **APPENDIX D**

### **JOURNALING ASSIGNMENT QUESTIONS**

### Journaling Assignment Questions

1. Name
2. Name of Song
3. Emotion
4. Intimacy Percent With God
5. Impression or Thoughts
6. Today's Prayer

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